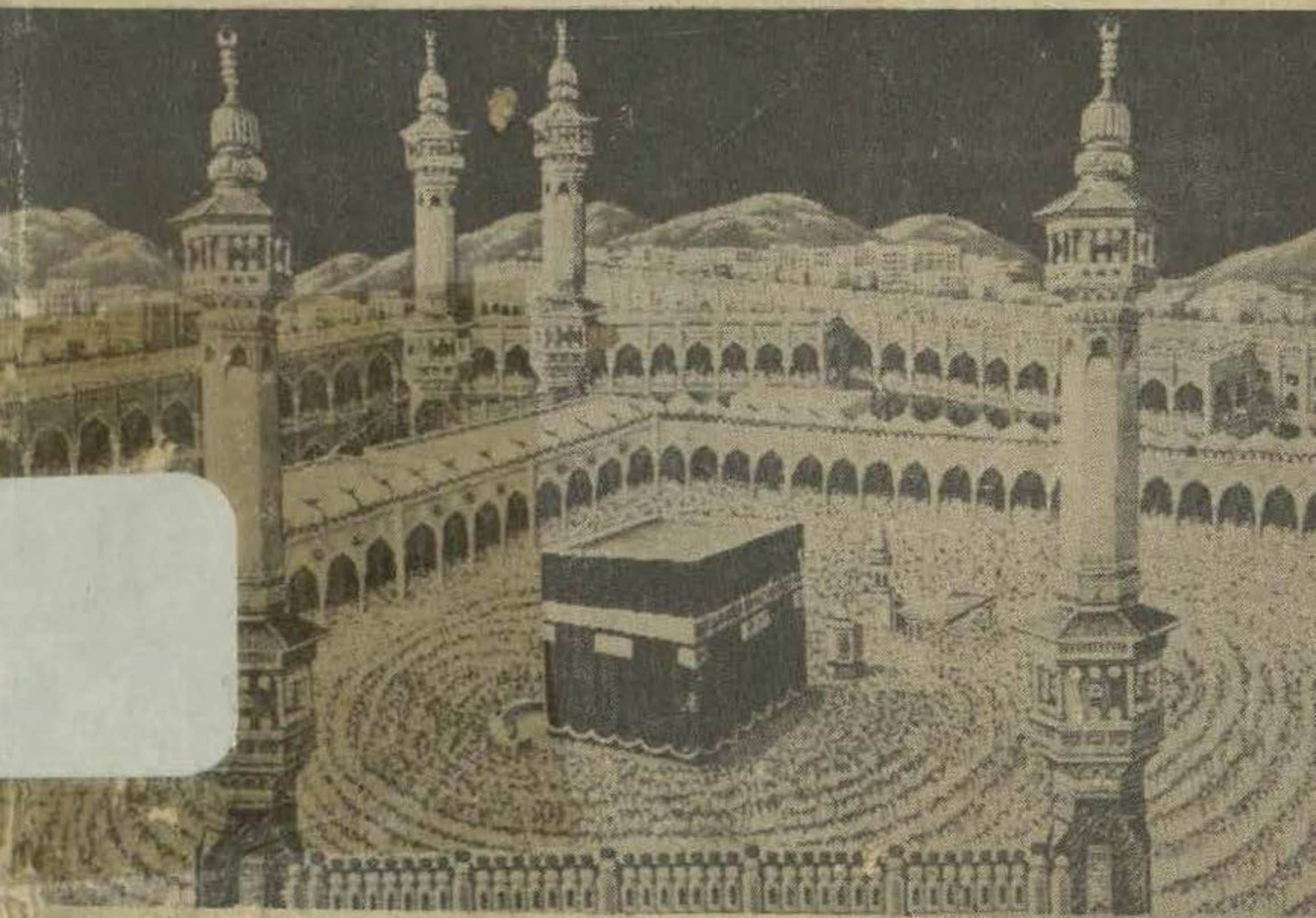
إِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ (القران الكريم)

THE RELIGION WITH GOD IS ISLAM

(Holy Quran)

ISLAM—
THE FIRST & FINAL RELIGION

ISLAM THE FIRST & FINAL RELIGION

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INTRODUCTION TO

ISLAM—THE FIRST AND FINAL RELIGION

The most loving God, the Beneficient, the Merciful, Kind and the Master of the Day of Judgement, when He decided to herald the creation of the mighty and vast Universe, He so "willed it" to come into existence.

His reason for this colossal cosmic creation was that "His Might, His Power, His Glory be known to His creatures" and that man who is a uniquely special creature accepts Him, out of his own free will, "as his creator, his Lord and his Master" who is Omnipotent Omniscient and Omnipresent.

REASON BEHIND EVERYTHING

A Hadis of the Holy Prophet says:

God has not created anything better than "Reason". It is by our God's gifted faculty of Reasoning that we are so uniquely distinct from other creatures. It is by exercise of this very faculty that we can recognize His existence. Our material and spiritual progress or degeneration is based also on how we use this unique faculty.

Behind every creation there is some "higher purpose" of the Master; be it the existence of hundreds of galaxies, containing the millions of stars and the billions of planets which rotate within their solar system—the very thought of which inspires awe and marvel in our minds, or the existence of so small creatures as ants or even smaller ones seen only under powerful magnifying glasses.

Even in our insignificant planet, the Earth, on which we make so much mischief, cause so much of human suffering and even shed so much human blood in order to satisfy our individual or national greeds, the existence of various kinds of flowers and herbs, fruits and vegetables, ants and insects, fishes and reptiles, animals and birds, mines and minerals, valleys and mountains, rivers and seas, nay everything that exists in any shape of solid,liquid or gaseous form,has each individually its very great significance for the "survival and sustenance" of life" in its different forms with their proper balance in Nature. The Holy Qur'an declares that God did not create the Universe or anything else without some purpose.

"And We created not the Heaven and the Earth and what is in between them for sport". (Holy Qur'an 21:16)

"He hath created everything and hath meted out for it a measure" (Holy Qur'an 25:2)

The rotation of our own planet, its accurately defined orbit on which it moves, its varying axis, its magnetic field, its atmospheric density, its polar caps, even its very size, its rotational speed and its distances from the Sun and Moon each has, as we now know, its important individual impact on life on Earth. All these agencies which operate and have their impact on our existence are intelligently designed in accordance with "set laws" as deemed fit by the Creator, which these agencies strictly obey and carry out in measures laid out for them. To me it seems a clear misnomer to term the laws set by the Master as "Laws of Nature", as if supposedly the "Laws of Nature" were something different from "God's Laws", which He alone has set for them for surely Nature could not have set those laws for itself.

LAWS SET FOR NATURE TO SERVE MANKIND

"Has thou not seen how Allah hath made all that is in the Earth subservient to you? And the ship runneth upon the sea by His command, and He holdeth back the Heaven from falling on the Earth unless by His leave. Lo: Allah is, for Mankind, Full of Pity, Merciful". (Holy Qur'an—22:65).

"Allah is He who created the Heaven and Earth and sent down water from cloud, then brought forth with it, fruits as sustenance for you, and He has made the ships subservient to you to run their course in the sea by His command and He has made the rivers subservient to you. And He has made subservient to you the Sun and the Moon, pursuing its cuorse, and He has made subservient to you the Night and the Day". (Holy Qur'an 14:32:33).

Indeed, rarely do we stop to ponder, what we really mean when we speak of "Nature's Laws" without any thought of God as the Creater of these Laws. Surely it is a very simple logic to know that wherever there exists "law and order" as opposed to "disorder and confusion" there are "three essential pre-requisites to its existence."

Firstly, there must be some "intelligent authority" who has evolved those laws and who has also clearly defined them so that those Laws are followed in "precise terms". Secondly, the Creator of those Laws must have at its command the "Power" to obtain adherence of those Laws. Thirdly, those laws are commanded not to "the dead but to those who are "living and are also intelligent" enough to understand and comply with them.

There is therefore "life and intelligence" not only in human beings but that all "phenomena of Nature are also alive and intelligent" be they as large as the Sun or as small as an atom, or even smaller, i.e. the electrons and protons. How can we, therefore, deny the existence of the Creator and the Master of the Universe?

REASONING ESTABLISHES HIS EXISTENCE

Science has made great strides in this 20th Century. We have discovered through Science the existence of "intelligence in Nature" and the existence of "male and female sexes" in all forms of life, but the Holy Qur'an informed us about them so explicitly 1400 years ago. "Glory to God, who created in pairs all things that the Earth produces, as well as their own (human) kind and (other) things of which they have no knowledge". (36:36) (See footnote). Time and again the Holy Qur'an draws our ATTENTION towards the wonder of creation and pointedly mentions to us to reflect on the mighty Universe around us, saying that

> "in it there are signs for people to ponder" (Holy Qur'an) and asks us "do you see any flaw in the Universe?" (Holy Qur'an) and again declares "thou (O 'Mohammad) can see no incongruity in the creation of the Beneficient" "Then look again and yet again, thy sight will return unto thee weekened and made dim". (Holy Qur'an 67:3,4).

There are many verses in the Holy Qur'an which refer to Scientific facts about the significance of which we have now learnt with the advancement of Science. It was only in 1933 that through a Bengali doctor Mr. C. Bose who won Noble Prize for his research on the existence of sexes in plant life, this scientific fact indicated so very clearly in the above verse (36:36) came to the knowledge of mankind. We are preparing a booklet "Science in the light of Holy Qur'an" which *Insha-Allah* will soon be printed for free distribution by Begum Aisha Bawany Wakf. Those who are interested may write to Wakf's address P.O. Box 4178, Karachi (Pakistan).

In other words, if we find that everyhing in the Cosmic Universe is governed according to "set laws" which provide harmony and peace in the sky, with its billions of planets, then how can we deny the existence of the Creator and Master of the Universe?

HOLY QUR'AN IS GOD'S PROTECTED BOOK

Some people, especially the young of age, carelessly deny the existence of God not because they understand anything about the process of life and the reality of the mighty Universe that surrounds us and the might and power of the Creator which it reflects: nay they deny God only because it is "fashionable" to do so. They think that by denial of God they will be more; "accepted in society" and considered "intellectually liberated" rather on the contrary the truth would be that by denying God one would be "liberated of all intelligence".

The true intellectual liberation is the "treasure of those" who are liberated intellectually from "accepting any concept of God" which is "irrational and is merely based on priestly authority". Neither do they believe in any dogmas which are "man-made" and are presented to mankind as emanating from human deities, considered to be the "saviours of our souls", nor do they succumb to intellectual slavery by accepting any theory which is being "imposed authoritatively" by force on them without their right "to question it". The Holy Qur'an makes it crystal clear that even for Islam, which is the final and true revealed religion, there can be "no compulsion".

God is not interested whether a large number of men follows or denies Him. He has given us Islam for our own good and it does not make any difference to Him whether the whole

world becomes Muslim or not. The Holy Qur'an says "There is no compulsion in Religion. Truth stands clear from Error." (Holy Qur'an 2:256).

The Holy Qur'an also declares in emphatic terms that no one is responsible for the sins of others nor can one atone for the sins of any one else. "Every soul draws the meed of its acts on none but itself: no bearer of burden can bear the burden of another" (5:164).

Hence to exercise the authority of God and to "pardon anyone of his sins", would "tantamount to blasphemy". It is the human "interpolation" in religion that causes repulsion towards it. It was because of such human distortions of Holy books that God continued to send new Prophets to correct them. Jesus came to revive the Mosaic laws. Moses was following the footsteps of Abraham. (Peace be on them all, Ameen). God's message to mankind was fundamentally one and the same, namely belief in one God (without associating any partners with Him in any form and under any myth or mystery) belief in all His Prophets, belief in His Angels, and belief in the Day of Judgement when every iota of man's action, which is being recorded, shall be shown to him and man will face the consequences of his deeds. These are the bases of the teachings of all Prophets.

The "final message" that is, the Holy Qur'an, which is described as the "reminder", because the same message was sent before also through other prophets, was now revealed to the Holy Prophet Mohammad (peace be on him) and God took upon Himself to "guarantee" that His finally revealed message,

the Holy Qur'an, shall never be distorted by man but retain its prestine purity for all time". Since this has been assured by God there is logically no need for

mankind to have new Prophets. "Surely We have revealed the reminder (Qur'an) and surely We are its Guardians". (Holy Qur'an 15:8-9) "Surely it is a bounteous Qur'an, in a Book that is protected" (Holy Qur'an 56:77).

Nothing of the Holy Qur'an has changed since its revelation, nor an iota of it can ever be changed. Tens of thousands of Huffaz (those who memorize the Holy Book) both male and female, can recite the entire Holy Qur'an by heart. This is a "miracle in itself". This is one of the proofs of Allah's guarantee". A Hafiz of Holy Qur'an, be he or she from Indonesia, Morrocco, Afghanistan, Nigeria, or any other part of the world, will recite exactly the same text of the Holy Qur'an without any variation of even a dot or comma. This, indeed, is also the "living miracle" of the Holy Qur'an, that even children of such tender age as seven and eight can memorize the whole of the Holy Qur'an with its 6237 verses, 86430 words and 349470 letters.

IRRATIONAL MAN

Man, who calls himself a rational creature, is at times so irrational that he cannot distinguish between what is glaringly ugly, false, mischievous and devilish from what is honourable, just, beautiful and divine, not so because man lacks the quality and faculty to differentiate between good and bad, ugly and beautiful, but solely because man is unwilling to labour a little to find out the Truth. At other times, when man does find the Truth, he does not stand up to as he should but tries to escape from his discovery under family, community, country and other general considerations, taking refuge under these pretexes from having to face some discomfort of incurring their displeasure.

Man thus becomes instrumental in letting "falsehood prevail and persist" despite his discovery of Truth. He adopts the course of least resistance and thus lets falsehood gather momentum. On the other hand there is also no rational stand for those people who profess to believe in the truth of previously revealed books and who, when they find many things in their books unacceptable to their rational minds, commit even greater blunder by abandoning their reasoning faculty totally by denying the existence of God. By denying the existence of the Creator and Master of the entire cosmic Universe, one can find no solution to any serious problem one cannot deny for ever "the fundamental reality" and be at peace. Peace is "denied" to anyone who is not at peace with his Master. In fact the Master does not deny us anything—it is man's mind and his reasoning faculty, which denies him the peace he seeks because he is unnaturally forcing his own mind to accept what his subconscious mind knows fully well, to be wrong and "opposed to the reality of the great Truth".

If we deny God, then obviously we are denying the very purpose and objective of life itself which is granted to us. It means also that we deny "the whole Universe around us". We deny all that is beautiful and orderly in life, thereby denying all authority, all laws, all moral codes, all principles of ethics, all sense of justice, all love of fellow human beings and all rights of others.

It is regrettable that this tendency is becoming increasingly common among the new generation specially in the West. Private and individual philosophies of moral and ethical conducts are no help to society; in fact they create a chaotic society, because we then base our individual conduct on our own whims and fancies as it suits us, not as it should be or

as it should serve mankind, and therefore they can be more often than not completely immoral and totally disastrous. Indeed, not only theybecome disastrous for society at large,but even for our own selves in the long run. We can find glaring examples of this happening in Western society in ever increasing rates of crimes and suicide cases despite West's affiuence and its permissiveness. History also bears ample testimony to such disasters. Edward Gibbon, the famous historian, draws this conclusion in his famous treatise on the "Decline and Fall of the Roman Empire". That is why, though communists do not believe in God, their moral standards are for superior to the moral standards of Western permissive society.

While this tragedy is being enacted in the West, tragedy also exists in the Communist East. The common factor between the West and the Communist East is the denial of God. West professes to believe in God but does not follow in the least His commandments. The Communist East totally denies the existence of the Creator and Master of the Universe and it also denies that we, as human beings, have any value and substance individually, and therefore we must accept "the State" as our "Guide and God" and "the final designator of our destiny". In such demagogic States we have no right to question the State and its power-thirsty masters. We must accept to do what pleases the Masters; lay down our lives even for the expansion of the political power of the State, nay even enslave millions of other human beings for the glory of the motherland. As the Romans used to enslave the then known world and kill anyone who tried to escape their deadly clutches, they are doing the same thing today.

They shoot anyone who tries to escape their slave camps and declare those persons as "traitors" who have managed

to escape their so-called "paradise". So if we deny God we land in the so-called "human paradise"—paradise which is so great and wonderful that those who guard its borders not only guard it from "unauthorized visitors" but "shoot" anyone of the inmates of the paradise who foolishly wishes to leave their "Earthly Paradise",wanting to enter the outside"World of Hell".

Has man still to learn more lessons to realise his follies? Do we not know enough of our human achievement to foolishly take pride any more in any human ingenuity to achieve a happy destiny for mankind offered by any known human method? All man-made laws are based on serving one people against another, one race against another and one class against another.

Only by unconditionally accepting God, recognizing His Authority, following His laws, fearing none but Him, fighting for nothing but for what He commands, irrespective of our caste, colour, creed or country, can we develop ourselves as the real "Viceregent of God" on "His Earth" and create a "Kingdom of Heaven" on Earth and be entitled to our rightful place under the sun, as God's most cherished creation, the Ashraf-ul-Makhloo-Qat, that is "The Superb Creation of God" who are Masters of the forces of nature and who neither destroy nor persecute others for their lust greed and power; and for whom the,

> Holy Qur'an says "Allah is Well pleased with them and they are well pleased with Allah". (Holy Qur'an 98:8). In fact, so loving is the Creator that He is loath to see any one single human life destroyed. I quote the Holy Qur'an which in unequivocal terms declares:
>
> "Whomsoever kills a person, unless it be for manslaughter or for mischief in the land, it is as though he had killed all mankind, and whose saveth the life

of one, it shall be as if he had saved the life of all mankind" (Holy Q'uran 5:32).

Who, therefore, has the right to decide when a life can be destroyed. against the wishes of the Creator of all life? If anyone does, he is only destroying "his own soul" not the souls of "his victims".

How foolish we are to want to find peace and happiness without Him. We may find temporary solution to a problem, which problem is also of our own creation because of our violation of His principles, but we cannot find real peace, even for that temporary period of time for which the human solution has been found to the problem. As soon as an opportunity presents itself, blood will flow like water and man will destroy man mercilessly at the time when the problem again comes up to the surface and bursts like a volcano, or when "one human master dies" and another wants to get into his place, he shall spare none who is a threat to his greed for power.

LESSONS OF HISTORY

The Holy Qur'an, time and again, draws our attention to take lesson from events of History, when it refers to the total destruction of very powerful nations. There are many, references of individual nations like the Ad. The Thamud The Hud, etc., in the Holy Qur'an describing also, in some cases, the type of mischief they were indulging in. I quote only two general verses for the present. The Holy Qur'an says:

"And how many a generation before them have We destroyed: Canst thou (Mohammad) see a single man of

them, or hear from them the slightest sound?"
(Holy Qur'an 19:98).

"Does it not teach them
A lesson, how many generations
We destroyed before them,
In whose dwellings they
(Now) go to and fro?
Verily in that are Signs:
Do they not then heed?"
(Holy Qur'an 32:26)

Man's narrow perspective is based on the fact that individuals do not have time to study the detailed account of history of past nations, some of whose behaviour and life patterns are recorded by historians and are accessible to us for study.

"Man is hasty" says the Holy Book. We draw our hasty conclusions about many things which we base generally on what little we know or have heard about.

Referring to this habit of man, the Holy Qur'an says "Man is made of haste. I shall show you My portents but ask Me not to hasten". (Holy Qur'an 21:37).
The Holy Book further says:

"Nay, but it will come
upon them unaware
So that it will stupefy them
And they will be unable to repel it
Neither will they be reprieved".
(Holy Qur'an 21:40)

The Holy book goes on to say:

"Nay, but We gave these (people)
and their fathers ease
Until life grew long for them
See they not how We visited the land
Reducing it of its outlying parts?
Can they then be the victors?"
(21:44)

If we do not have time to study human history and base our conclusions after its thorough perusal, we should accept the verdict of the Holy Qur'an and take our lessons from the Divine Statements. Unfortunately we do not wish to do so either and want "modern" proofs" not "historical ones". There are many people for whom all past historical events are "supposedly unreliable", which view emanates from their belief that the only "mature" and civilized men" are the "modern men"[1]

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[1]. The modern men are far from being "civilized men", which we like to believe we are. Nor are "modern Governments" civilized either.

In fact if we examine the history of "the heinous crimes" of the so-called modern states in their "true perspective" as "unbiased humanists", we will inevitably come to the sad conclusion that our so-called modern states are indeed full of "barbarians and butchers". The bombing of civilians in the second World War was indeed acts of cold-blooded murders. The dropping of the atomic bomb on Hiroshima and Nagasaki shall always be remembered in the annals of history as "the greatest of all men's henious and devilish acts of "inhumanity towards other men."

The Lord of the world has seen to it that those who used these monstrous weapons "are today living in "mortal fear" of this weapon being used against them, if, God forbid, there be a third World War.

Even more deadly weapons are invented by our "crazy" civilization. One can only hope and pray that they are never used, though such hope seems rationally against hope, Hope from whom! from those who in the first place are mad to manufacture and pile them?

Individuals kill other innocent people, mostly for money. There are a number of gangs, not only of the international nature but smaller street gangs in their thousands, especially amongst the younger generation with whom it is becoming a way of life in the affluent society of the West in general and of America in particular.

Various communities and different "linguistic groups" kill each other

who must take all past events with a grain of salt and depend only on their own so called "mature observation and experience."

This undoubtedly is a completely falacious argument, and this can easily be proved so by many events of individual and even national history of our time. It is not possible in this short introduction to dwell on them all.Suffice to say that examples of some individuals like Hitler, Mussolini, Mujib, Ayub Khan and others should be our eye-opener. If these be not enough examples for us from our time, we shall also see, if we live to see them, the fate of those who are great tyrants of today, how tragically they end up tomorrow by the wrath of God when their term is over. The Holy Book says:

"They ask thee
To hasten on the punishment
(For them): had it not been
For a term (of respite)
Appointed, the Punishment
Would certainly have come
To them: and it will
Certainly reach them,
Of a sudden, while they Perceive Not"
(Holy Qur'an 29:53)

for their so-called rights against communities and groups which are supposedly thought to be a threat by other groups and communities living with them. Dictators mostly are human monsters who will kill countless numbers of even their own people to keep themselves in power.

But what is most shocking and pathetic is the fact that the so-called "holy-men" of different faiths and of different denominations will connive and also encourage within their own faith the slaughter of the innocent people of the opposite faiths and denominations in the "name of God" and for the so-called "His Glory". They commit the "greatest act of blasphemy" of judging the Lord by their "uncivilized standard" and even by their "devil inspired inspirations".

Let us in this brief introduction examing the glaring example of only one nation and its fall from such mighty heights where it stood in recent past. We have seen in our own span of life how the "mighty British Empire", which held sway over "half-of-the world" and for whom it was said that "the sun never sets over the British Empire", toppled to the ground; its frontiers reduced to the limits of its "tiny United Kingdom". What is more, even this tiny Kingdom is "cracking from within". We shall see some more history of Britain of our time develop soon, when all that will be left, of Her Majesty's Domain will, it seemed to be the "once mighty and merry England in tears at her pigmy size"

Such a future seems to be inevitable for England the way she is going, unless she "turns back to God in repentance", which she, in her pride and arrogance will never do. She has none to help her do that either. Her Churches have played their game too long on the "Paulian anti-christ theory, that Jesus has "atoned" for the sins of all Christians who believe in him as the "saviour of their souls". Such a retrogressive theory has led England in particular and Europe, America and the whole of the Christian world in general, to indulge in all sorts of most tempting but horribly perverted vices, till they have reached a stage of generally accepted path from which there is "no return".

The commercialized Churches of Christendom have "no moral and spiritual strength" to stand up against the "new permissive society and its multifarious perversions". In fact the church has made all "possible concessions" to survive. It has even introduced dancing and drinking at Church gatherings. Even so, only 6% of the United Kingdom's christians go to church. Christianity is dead in christendom. It is now

left for "export only" to the very desperately poor areas of the third world, where money matters most. So, through hospitals and schools and by offering food and other material gains, they are able to survive and spread their mission there.

The church is fully conscious of the fact that Islam alone can satisfy a rational mind. Hence the "false propaganda against Islam going on for centuries in Christendom, still continues. In fact hatred of Islam and of its Holy Prophet (p.b.u.h.) seems to be accelerated and is projected in a very subtle manner", day in and day out through the press, over the radio and on the television. But for the Arab *oil*, by now a new "open crusade" would have been declared against Islam. Even now Muslim Mosques and institutes are being attached but not so the Hindu and Sikh Temples and never the Jewish Synagogues. The Jews are in complete command of Britain's finances but their religion has never been a threat to their commercialized churches. Moreover Judaism has never been a propagating religion because the Jews believe they are the so-called "God's chosen people" and therefore God does not accept "new converts" for His old and dear ones. The day the oil th:eat is "neutralized" for which desperate efforts are being made in very many ways and some even in unconceivable directions, a new and ghastly crusade against Islam may be unfolded.

I am convinced that as economic conditions in England deteriorate, the radical elements o the British society, with the support of the Church, will divert their peoples' attention towards "scapegoats for their ills." It may on surface be against all immigrants as such, but in particular the target will be

the new growing community of Islam in England. May Allah protect them.[1]

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[1]For those uniformed people who may think that the statement regarding Christian hatred of Islam is exaggerated by me, it would suffice to say that if they will study the history of "the crusades", they will realize the truth" that the crusade, by the christian powers inspired by the church, was a war to "exterminate the Muslims from their own land of Palestine in general and from Jerusalem in particular.

I am convinced that the "creation of the Jewish State of Israil" in Palestine, which was given birth by "the Belford-Declaration" and which was "Britain's shameful betrayal" of the Arabs, after promising them the so called freedom if they took up arms against their Turkish brothers, was conceived by Britain in "the spirit of the crusaders".

However for those again, who do not have time to go back into the history books, I would refer them to the 6th and 7th articles of the joint declaration of Christian-Muslim Dialogue held recently at Geneva under the auspices of "world council of Churches".

It is a impossible task to make any one "admit the wrongs" which they have done to others except that such wrongs be "so overwhelming in evidence" that they just cannot be "totally denied".

If for those who doubt my above statement, even the 6th and 7th articles of the joint declaration at Geneva by both sides do not speak "volumes in themselves" bearing out much more of the facts about what I have said above, then here again it would be a case of trying to convince one, who has already preconceived notions of a "biased mind" refusing to accept the "already admitted facts".

Although all Muslims throughout the world will welcome this joint declaration, yet future alone will prove whether this first declaration of facts has any lasting meaning or not. If I have my doubts, and I am not, I believe, unjustified in the light of past centuries of experience of Christians by Muslims.

I would go a step further to say that it is high time for the Church to realize and accept the truth that "Islam is not anti-christ" but rather "Islam is pro-Christ" and therefore their battles to be fought if any, should be against those who are "anti-Christ and anti-God."

The 6th and 7th articles of the joint declaration read as follows:

6. The Christian participants extend to their Muslim brethren their full sympathy for the moral wrongs which the Mulim world has suffered at the hands of colonialists, neo-colonialists and their accomplices. The conference is aware that Muslim-Christian relations have been affected by mistrust, suspicion and fear. Instead of co-operating for their common good, Muslims and Christians have been estranged and alienated from one another. After more than a century of colonialism during which many missionaries served the interests of the colonial powers, whether delibera tely or unconsciously, the Muslims have felt reluctant to cooperate with the Christians whom they have fought as agents of their oppressors. Although the time has certainly come to turn a new page in this relationship,

dead", then does God show His signs, that He is "Everlasting and Eternal" and He alone is "completely in command" over all things created by him.

When God decides to punish an individual or a nation for their misdeeds and mischief, He makes all their wrong actions "fairseeming to them" and He blinds them of their "correct reasoning".
Says the Holy-Book:

"And if they see the Way
Of right conduct, they will
Not adopt it as the way
But if they see the way
Of error, that is
The Way they will adopt
For they have rejected
Our signs, and failed
To take warning from them".

(Holy Qur'an 7:146)

And another verse reads:
"God hath set a seal
on their hearts and on their hearing
And on their eyes is a veil
Great is the penalty they (incur)"

(Holy Qur'an 2:7)

A mighty power with all her pride in her wisdom, in her morals and in her traditional values, has not only lost all her vast territories of the world but seems to have lost all her "wisdom" too, which also seems to have "gone with the changing wind".

It is unbelievable that Britain could make such "a successful mess of her economy" and be amongst the foremost

in the human degeneration and degradation into a highly "promiscuous and permissive society"; that her citizens demand, the highest conceivable luxury of every possible description, all but for "free" and without the uncivilized idea of "working hard for it". Rather on the contrary, the only civilized behaviour for them it seems, is to be paid to stay at home during the week and spend their evenings in the pubs and for the week-ends to have enough left to enjoy the football matches and to pay for the footbal pools and grey-hound racings.

Indeed strange are the "new ways" of a past powerful Nation. She is now, in her greater wisdom confidently making her bold "new experiments" to prove to the rest of the world, that a people who lost half-the-world, which was not too long ago her "Imperial treasure"—whose teeming millions toiled and sweated in abject poverty and suffered untold miseries for decades, for the "glory of merry England", not even for the glory of the Scots or the Welsh either—are still capable and worldly wise and are about to perform "a twentieth century miracle" of achieving success of satisfying their masses, by fulfilling their "impossible expectations".

If this "fantastic example" of our time is not a lesson for us in the light of Divine declarations relating to fate of nations, who not only disown Him but who flagrantly violate all God's laws and mock at Him and His prophets; if this awe inspiring "modern history example of our own time" about the present State of Britain (what worse yet to come)—"is not enough an eye-opener" for all to know that the "eye of God is watching" and when the appointed term expires, He punishes every individual or nation in proportion to their misdeeds, even in this World while the punishment of the hereafter is "even

greater"; If this be not a fearful example of His wrath to understand His signs, His existence and His Might, then "nothing ever" will be enough for those who are "blinded by dint of their misdeeds", in which case, any nation of the world to which we may belong, in her turn and at the expiration of her appointed term of respite, shall face her destruction in the appropriately deserving proportion, whether it be Christians, Jews, Muslims or Communists. etc. The example of England has been stated because not too long ago she was a great giant now reduced to the size of a pigmy but many examples of recent time of several other nations can be cited which too, have been punished for their misdeeds.

With Allah there are "no chosen people". The "chosen ones of Allah" are those and only those "who follow His commandments", and "the best, the simplest and the most acceptable path" which "He Himself" has chosen for mankind is the path of all the prophets, which is "Islam."

As there are no automatically chosen nation for Him, so has He made Islam "a monopoly of no particular nation" be they Arabs or non-Arabs. Islam is a Universal religion for "all mankind" whoever they be, whatever they be, wherever they be, irrespective of their cast, colour, creed or clime.

ISLAM—MESSAGE OF PEACE AND JUSTICE

Islam means "Peace". Its whole message for mankind is not to make mischief in His land but to conduct our lives to promote "peace and justice" without any distinction of race or colour. In fact the Holy Qur'an forbids us to make any distinction between God's various Prophets. The Holy Qur'an says:

"We make no distinction between one another of His Prophets") (2:285).

The Holy Qur'an declares: "This day have I (Allah) perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion". (Holy Qur'an 5-4).

"The (true) religion with Allah is Islam"—says the Holy Qur'an, which is the Last Book of Allah—the eternal source of guidance for mankind.

Islam was the religion of the "First Prophet Adam" and of "all the Prophets" after him including Noah, David, Solomon, Moses, Jesus and the last and final of them, Prophet Mohammad (may peace be on all of them—*Ameen*). Thus Islam is "The First and also the Final Religion".

"LET THERE BE NO COMPULSION
IN RELIGION, TRUTH STANDS OUT
CLEAR FROM ERROR: WHOEVER
REJECTS EVIL AND BELIEVES
IN GOOD HATH GRASPED
THE MOST TRUSTWORTHY
HAND-HOLD, THAT NEVER BREAKS
AND GOD HEARETH
AND KNOWETH ALL THINGS". (Holy Qur'an 2:256)
NAY, HERE ARE SIGNS
SELF-EVIDENT IN THE HEARTS
OF THOSE ENDOWED WITH KNOWLEDGE:
AND NONE BUT THE UNJUST
REJECTS OUR SIGNS (Holy Qur'an 29:49)

EBRAHIM AHMED BAWANY.

SUNNAH OF PROPHET MUHAMMAD

(Peace be on him)

Knowledge of God is my Capital ;
Reason is the Root of my Faith ;
Love is my Foundation ;
Enthusiasm is my Horse ;
Remembrance of God is my Friend ;
Firmness is my Treasure ;
Sorrow is my Companion ;
Science is my Weapon ;
Patience is my Mantle ;
Contentment is my Booty ;
Poverty is my Pride ;
Devotion is my Art ;
Conviction is my Power ;
Truth is my Redeemer ;
Obedience is my Sufficiency ;
Struggle is my Manner ; And
My Pleasure is in my Prayer.

CHAPTER 1

THE HOLY PROPHET MUHAMMAD FORETOLD IN ANCIENT SCRIPTURES

According to the Injunctions of the Holy Quran we Muslims believe that the advent of our Prophet Muhammad (peace be upon him) was expressly foretold in all the sacred books of the religions.

The Holy Quran represents: "And when God made a covenant through the prophets: Certainly what I have given you of book and wisdom then an apostle comes to you verifying that, which is with you, you must believe in him and you must aid him. He said: Do you affirm and accept My compact in this (matter?). They said: We do affirm" (3:80)

The claim is advanced here that all the prophets had prophecied the advent of a World Prophet who should verify the truth of all the prophets who had appeared in the World.

PROPHECIES IN THE OLD TESTAMENT

There are many prophecies regarding the Holy Prophet both in the Old and the New Testaments.

Deut, xviii: 15-18 speaks very clearly of the rising of a prophet (who shall be the like of Moses) from among the brethren of Israelites, i.e. the Ishmaelites or the Arabs. The passage in question reads:

טו נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ ·:

כָּמֹנִי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן׃ כְּכֹל אֲשֶׁר־ 16

שָׁאַלְתָּ מֵעִם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקָּהָל לֵאמֹר

לֹא אֹסֵף לִשְׁמֹעַ אֶת־קוֹל יְהוָה אֱלֹהָי וְאֶת־הָאֵשׁ הַגְּדֹלָה

הַזֹּאת לֹא־אֶרְאֶה עוֹד וְלֹא אָמוּת׃ וַיֹּאמֶר יְהוָה אֵלָי 17

הֵיטִיבוּ אֲשֶׁר דִּבֵּרוּ׃ נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם 18

כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל־אֲשֶׁר

אֲצַוֶּנּוּ׃ ·

Deute XVIII, 15-18

DEUTE XVIII, 15-18

"15. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. 16. According to all that thou desirest of the Lord thy God in Horeb in the day of assembly, saying, Let me not hear again

the voice of the Lord my God, neither let me see this great fire any more, that I die not. 17. And the Lord said unto me. They have well said thatwhich they have spoken. 18. I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

In the above-quoted passages Prophet Muhammad (peace be upon him) is evidently foretold. For God declared to all the Israelites that He would raise up a Prophet from among their brethren. Now we hesitate not to affirm that it is impossible that the phrase "brethren of Israel,'' could have any other meaning that that of Ishmaelites and these never had any prophet but Muhammad (peace be upon him). It is admitted both by Jews and Christians that revelations to the Israelitish Prophets were not made in the very words as given in the Scriptures, but only their purport, which they afterwards delivered to the people in their own language. But the Holy Quran, on the contrary, revealed to prophet Muhammad word by word as it now is a fact which makes the expression "and will put My words in his mouth" inapplicable to anyone except Muhammad (peace be upon him).

In promising to raise up a prophet God tells Moses that "I will raise up a prophet from among their brethren.'' But we find in Deut. 34:10 that there arose not a prophet since in Israel like unto Moses. There cannot then remain a single doubt but that the promised prophet must have been from among the Ishmaelites, the brethren of the Israelites.

ANOTHER PROPHECY OF THE PROPHET ISAIAH (ORIGINAL HEBREW TEXT)

685 JESAIA CAP. 21.22.

Isaiah xxi. 7.

685 JESAIA CAP. 21. 22. כא כב

7 וְרָאָה רֶכֶב

צֶמֶד פָּרָשִׁים רֶכֶב חֲמוֹר רֶכֶב גָּמָל וְהִקְשִׁיב קֶשֶׁב רַב־
קָשֶׁב׃

Isaiah xxi, 7.

Translation

"He saw two riders one of them was a rider upon an ass and the other a rider upon a camel, he hearkened deligently with much heed" (Isalah xxi: 7)

Isalah saw in a vision two riders, one of them was a rider upon an ass and the other a rider upon a camel. In our opinion the above passage is the faithful rendering of the original Hebrew. In the English Bible, however, it is thus translated: "He saw a chariot of asses and a chariot of camels, etc."

The Vulgate has it as follows: "He saw a chariot of two horsemen, a rider upon an ass and a rider upon a camel, etc."

There can be no doubt that of the two riders represented by the Prophet Isaiah, as being the restorers of the true worship of the Godhead, the rider upon the ass is Jesus Christ, because he so made his entry into Jerusalem, and that by the rider of a camel is meant the prophet of Arabia, of which country the camel is characteristic of conveyance.

PROPHECIES IN THE NEW TESTAMENT

The Ahmad of Messiah

Original Greek Text

-15 Ἐὰν
ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.
16 κἀγὼ ἐρωτήσω τὸν Πατέρα καὶ ἄλλον Παράκλητον
17 δώσει ὑμῖν ἵνα ᾖ μεθ' ὑμῶν εἰς τὸν αἰῶνα,

Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν 25
μένων· ὁ δὲ Παράκλητος; τὸ Πνεῦμα τὸ Ἅγιον 26
ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος
ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα
ἃ εἶπον ὑμῖν ἐγώ.

7 ἀλλ' ἐγὼ τὴν ἀλή-
θειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω.
ἐὰν γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐ μὴ ἔλθῃ
πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς
8 ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον
περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ
9 κρίσεως· περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν
10 εἰς ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα
11 ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως,
12 ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Ἔτι
πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστά-
13 ζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς
ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν·
οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούει λα-
14 λήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

Translation

John 14:15.—"If ye love me ye will keep my commandments. v. 16. And I will pray the Father and He shall give you another Parakletos (Comforter) that he may be with you for ever. v. 25. These things have I spoken unto you while yet abiding with you. v. 26 But the Comforter (Parakletos) which is the spirit of truth whom the Father will send in my name he shall teach you all things and bring all things to your remembrance, whatsoever I said unto you."

John 16:7.— "Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter (Parakletos) will not come unto you, but if I go, I will send him unto you. v. 8. And he, when he is come, will convict the world is respect of sin and or righteousness and of Judgement. v. 12. I have yet many things to say unto you, but ye cannot bear them now. v. 13. Howbeit when he, the Spirit of Truth is come, he shall guide you into all the truth for he shall not speak from himself, but what things soever he shall hear, these shall he speak and he shall declare unto you the things that are to come."

We have not the least doubt that, the word "Perikalutas" rendered in English as "Comforter" was not the one uttered by Jesus Christ, but that it was "Parakletos" meaning "illustrious" or "renowned" answering in every respect to the Arabic word Ahmad must "have been erroneously employed as a translation of Parikalutas in some Arabic version of the New Testament", and that Parakletos (illustrious) for Per-

ikalutas" was forged by some ignorant or designing monk in Muhammad's time (Muir, Life of Mahomet).

It is a well-known fact that a person was expected by a great number of Christians in accordance with the prophecy from a very early period, which shows that the construction put on the passage in the Acts by Roman Church and by Protestants was not general.

Of this Montanus in the second century earlier than Tertullian furnishes an example. He was considered by his followers to be the promised person.

PROPHECIES IN HINDU SCRIPTURES

Likewise in Hindu scriptures too there are a good many prophecies about the Holy Prophet Muhammad. A few of these are in the Puranas. The one in the Bhavishya Purana is the clearest of all. The fifth word from left to right is the name of our Holy Prophet. It gives even the name of the country of the Prophet "Marusthalnivasinan denizen of the desert (Arabia)". For this reason the Arya Samaj has tried to cast doubt on the authenticity of this Purana. Their argument is that it contains a reference to the Prophet. According to Sanatanist Pandits and the vast bulk of Hindus, nevertheless, it is considered very authentic. The prophecy runs as follows.

Original Sanskrit Text

एतस्मिन्नन्तरे म्लेच्छ आचार्येण समन्वितः ॥ महामद इति ख्यातः शिष्यशाखासमन्वितः ॥ ५ ॥ नृपश्चैव महादेव मरुस्थलनिवासिनम् ॥ गंगाजलैश्च संस्नाप्य पंचगव्यसमन्वितैः ॥ चंदनादिभिरभ्यर्च्य तुष्टाव मनसा हरम् ॥ ६ ॥ ॥ भोजराज उवाच ॥ ॥ नमस्ते गिरिजानाथ मरुस्थलनिवासिने ॥ त्रिपुरासुरनाशाय बहुमायाप्रवर्तिने ॥ ७ ॥ म्लेच्छैर्गुप्ताय शुद्धाय सच्चिदानन्दरूपिणे ॥ त्वं मां हि किंकरं विद्धि शरणार्थमुपागतम् ॥ ८ ॥

Translation.

5. "Just then an illiterate man with the epithet Teacher, Muhammad by name, came along with his companions. 6. Raja (Bhoja in a vision) to that Great Deva, the denizen of Arabia, purifying with the Ganges water and with the five things of cow offered sandal wood and pay worship to him. 7 .0 denizen of Arabia and Lord of the Holies to thee is my adoration. 0, thou who hast found many ways and means to destroy all the devils of the world. 8 .0 pure one from among the illiterates, 0 Sinless one, the spirit of truth and absolute master, to thee is my adoration. Accept me at thy feet."

(Bhavishya Purana Parv 3, Khand 3, Adhya 3, Shalok 5-8).

ORIGINAL SANSKRIT TEXT.

॥ अथर्ववेदे २० । १२७ ॥

॥ अथ कुन्तापसूक्तानि ॥

इदं जना उप श्रुत नाराशंस स्तविष्यते । ॥१२७

षष्टिं सहस्रा नवतिं च कौरम आ रुशमेषु दद्महे ॥ १ ॥

उष्ट्रा यस्य प्रवाहिणो वधूमन्तो द्विर्दश ।

वर्ष्मा रथस्य नि जिहीडते दिव ईषमाणा उपस्पृशः ॥ २ ॥

एष इषाय मामहे शतं निष्कान्दश स्रजः ।

त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् ॥ ३ ॥ (१)

Translation

"O people, listen this emphatically! the man of Praise (Muhammad) will be raised among the people.

We take the emigrant in our shelter from sixty thousand and ninety enemies whose conveyances are twenty camels and she camels, whose loftiness of position touches the heaven and lowers it.

He gave to Mamah Rishi hundred of gold coins ten circles, three hundred Arab horses and ten thousand cows."

Atharva Veda, Kanda 20, Sukta 127, Mantra 1-3.

PROPHECY IN THE PARSI SCRIPTURE

The Parsi religion is one of the oldest religions in the world, perhaps as old as if not older than the Hindu religion. It has two collections of Scriptures—the Dasatir and the Zand Avasta, which may be called respectively the Old and the New Testaments of the Parsi religion. In Dasatir, No. 14, which is associated with the name of Sasanil, there is not only a corroboration of the Doctrines and the Teachings of Islam, but a clear prophecy as to the Advent of the Prophet Muhammad. The Prophecy is made in the clearest terms, and is preceded by a vision of a state of extreme disorder and demoralization in Persia. It runs thus:

Original Pahlavi

چم چیم کا جام کنند هر تو ار جیام ور تاه جتال بود بوهزار شاهام بو هیرناک

و نیرناک و سمبراک و امیراک اسرویم ا: تند ❁ وهوند هرور کنام نیودام ❁

بیرن فه شاهی بتار و سیار گسوار آبادلی جوار بده نیوستا ❁

و مدراهند شای سیارام مدیر دانتورام هام و نیغود و نیواکن و شایام اشمناد ❁

MODERN PERSIAN

چون چنین کارها کنند از تازیان مردے پیدا شود که از پیروان او دیهیم لخت و کشور
وآئین همه برافتد و شوند سرکشان زیردستان ـ بینند بجائے پیکرگاه و آتش کده خانه آباد
بے پیکر شده نماز برون سو...... و باز ستانند جاء آتش کده ها مدائن و گردها و آن و
توس و بلخ و جاها بزرگ پس افتند مرهم دانایان ! مردان و ه یگران در ایشان در رسد.

Translation

"When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff-necked ones of Persia will be overpowered. The house which was built (referring to Abraham building the Kaaba) and in which many Idols have been placed will be purged of idols, and people will say their prayers facing towards it. His followers will capture the towns of the Parsis Tus and Balkh and other big places round about. People will embroll with one another. The wise men of Persia and others will join his followers."

This prophecy is contained in a book which has ever been in the hands of the Parsis, and its words to not admit of two interpretations. The coming man is to be an Arab. The Persians would join his faith. Fire temples would be destroyed. Idols would be removed. People would say their prayers facing towards the Ka'ba. Can this prophecy fit in with any person other than Muhammad?

CONCLUSION

Thus if, on the one hand, the holy Prophet Muhammad testified to the truth of all the other Prophets, belonging to all the different nations of the world, and made it a part of his religion, on the other hand, the Scriptures of these previous Prophets are found to contain clear prophecies about the advent of our holy Prophet Muhammad (the Peace and the Blessings of God be upon him). This mutual corroboration, by furnishing a great evidence of the spiritual providence of God for humanity, strengthens people's faith in religion in general, and in the religion of Islam in particular.

CHAPTER II

Opinion of Non-Muslims About Prophet Muhammad (Peace be upon him)

(1) Stanley Lane—Poole opines—**Personality of Mohammad.**

"Mohammad was of middle height, rather thin but broad of shoulder, wide of chest, strong of bone and muscle. His head was massive, strongly developed. Dark hair, slightly curled, flowed in a dense mass almost to his shoulders; even in advanced age it was sprinkled with only about twenty grey hairs, produced by the agonies of his 'Revelations'. His face was oval shaped, slightly tawny of colour. Fine long arched eye-brows were divided by a vein, which throbbed visibly in moments of passion. Great black restless eyes shone out from under long heavy eyelashes. His nose was large, slightly acquiline. His teeth, upon which he bestowed great care, were well set, dazzling white. A full beard framed his manly face. His skin was clear and soft, his complexion 'red and white'. His hands were as 'silk and satin' even as those of a woman. His step was quick and elastic, yet firm as that of one who steps 'from a high to a low place'. In turning his face, he would also turn his whole body. His whole gait and presence was dignified and imposing. His countenance was mild and pensive. His laugh was rarely more than a smile."

"In his habits he was extremely simple, although he bestowed great care on his person. His eating and drinking, his dress and his furniture retained, even when he had reached the fullness of power, their almost primitive nature. The only luxuries he indulged in were

arms, which he highly prized, and a pair of yellow boots, a present from the Negus of Abyassinia Perfumes, however, he loved passionately, being most sensitive to smells. Strong drink he abhorred."

"....He was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling. 'He is more modest than a virgin behind her curtain.' It was said of him. He was most indulgent to his inferiors, and would never allow his little page to be scolded whatever he did. 'Ten years', said Anas, his servant, 'I was about the Prophet, and he never said as much as 'uff' to me'. He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children; he would stop them in the streets and pat their little heads. He never struck anyone in his life. The worst expression he ever made use of conversation was, 'What has come to him? May his forehead become darkened with mud! When asked to curse someone he replied, 'I have not been sent to curse, but to be a mercy to mankind. 'He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked the goats, and waited upon himself', relates summarily another tradition. He never first withdraw his hand out of another man's palm, and turned not before the other had turned."

"He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence; those who came hear him loved him; they who described

him would say, 'I have never seen his like either before or after'. He was of great taciturnity, but when he spoke it was with emphasis and deliberation, and no one could forget what he said."

(*The speeches and Table-Talk of the Prophet Muhammad, by Stanley Lane-Poole,* London 1882, Introduction, pp. 27-29).

Stanley Lane-Poole says further—**No triumphant entry comparable: only idols suffered destruction.**

"The day of Mohammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Koraysh all amnesty to the whole population of Mekka. Four criminals whom justice condemned made up Mohammad's proscription list when he entered as a conquerror to the city of his bitterest enemies. The army followed his example, and entered quietly and peacefully; no house was robbed, no women insulted. One thing alone suffered destruction. Going to the Kaaba, Mohammad stood before each of the three hundred and sixty idols, and pointed to it with his staff, saying, "Truth is come and falsehood is fled away!" and at these words his attendants hewed them down, and all the idols and household gods of Mekka and round about were destroyed."

"It was thus Mohammad entered again his native city. Through all the annals of conquest there is no triumphant entry comparable to this one."

(Stanley Lane-Poole: *The Speeches and Table-Talk of*

the Prophet Mohammad, London 1882, Introduction pp. 46-47)

John William Draper states—**Greatest Influence Upon Human Race.**

"Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia, the man who, of all man, has exercised the greatest influence upon the human race."

He says further—

"Mohammad possessed that combination of qualities which more than once has decided the fate of empires ....Asserting that everlasting truth, he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulating respecting personal cleanliness, sobriety, fasting and prayer. Above all other works, he esteemed aims giving and charity. With a liberality to which the world had of late become a stranger, he admitted the salvation of men of any form of faith provided they were virtuous. To the declaration that there is but one God, he added, 'And Mohammad is His prophet'. Whoever desires to know whether the event of things answered to the boldness of such an announcement will do well to examine a map of the world in our own times. He will find the marks of something more than an imposture.

(John William Draper, M.D., LL.,: *A History of the Intellectual Development of Europe,* London 1875, Vol. 1. pp. 329-330).

(3) Le Comte de Boulainvilliers states—**Half Human Race to His Opinion.**

"Mohammed established his religious system in a manner not only suitable to the sentiments of his comparíots, to their understanding and to the dominating customs of their country, but beyond this, so proportioned to the common ideas of mankind, that he converted more than one half of all human beings to his opinions and all this in less than forty years. Thus it seemed that it was sufficient to cause the doctrine to be heard too, thereby subjecting the minds to it."

(*Le Comte de Boulainvilliers, La Vie de Mohamed,* Amsterdam, 1731, pp. 143-144).

Bishop Boyd Carpenter says—**Mists of Prejudice Cleared**

"Muhammad is by many seen only through the fog which dread and ignorance have spread around him. To them he is an object of horror against which anything evil might be said....But now the mists of prejudice have cleared away, we can afford to see the founder of Islam in a fairer light."

(Bishop Boyd Carpenter: *The permanent Element in Religion,* p. 30).

(4) Thomas Carlyle opines—**No Emperor obeyed as this man.**

"Mahomet himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary. intent

mainly on base enjoyments, nay, on enjoyments of any kind. His household was of the frugalest; his common diet barleybread and water; sometimes for months there was not a fire once lighted on his hearth. They record with just pride that he would mend his own shoes, patch his own cloak. A poor, hard-tolling. ill-provided man; careless of what vulgar men toll for. Not a bad man, I should say; something better in his than hunger of any sort, or these wild Arab men, fighting and jostling three-and-twenty years at his hand, in close contact with him always, would not have reverenced him so! They were wild men, bursting ever and anon with quarrel, with all kinds of fierce sincerity; without right worth and manhood, no man could have commanded them....No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three-and-twenty-years of rough actual trial, I find something of a veritable hero necessary for that myself."

(Thomas Carlyle: *On Heroes, Hero-Worship and the Heroic in History,* London 1888, p. 61).

John Davenport writes—**Earliest converts his bosom friends.**

"It is strongly corroborative of Mohammed's sincerity that the earliest converts to Islam were his bosom friends and the people of his household, who, all intimately acquainted with his private life, could not fail to have detected those discrepancies which more or less invariably exist between the pretentions of the hypocritical deceiver and his actions at home."

(John Davenport: *An Apology for Mohammed and the Koran,* London 1869. p. 17.

H.A.R. Gibb writes—**Enhanced the status of women**

"That his (Muhhamad's) reforms enhanced the status of women in general is universally admitted."

(H.A.R. Gibb: *Mohammedanism,* London 1953, p. 33).

(6) Maurice Gaudefroy opines—**Muhammad was a Prophet not a theologian**

"Muhammad was a prophet, not a theologian, a fact so evident that one is loath to state it. The men who surrounded him and constituted the influential elite of the primitive Muslim community, contended themselves with obeying the law that he had proclaimed in the name of Allah and with following his teaching and example. They had a simple, robust faith that was satisfied with a small number of formulas and a few rites."

(Maurice Gaudefroy—*Demombynes, Muslim Institutions,* London 1950, p. 20).

Arthur Gilman writes—**Crusaders put seventy thousand Muslim, men, women and helpless children to death**

"It is greatly to his (Muhammad's) praise that on this occasion (conquent of Mecca), when his resentment for ill-usage in the past might naturally have incited him to revenge, he restrained his army from all shedding

of blood, and showed every sign of humility and thanksgiving to Allah for His goodness. . . . Ten or twelve men who had on a former occasion shown a barbarous spirit were proscribed, and of th m four were put to death, but this must be considered exceedingly humane, in comparison with the acts of other conquerors; in comparison, for example, with the cruelty of the Crusaders, who, in 1099, put seventy thousand Muslims, men, women and helpless children, to death when Jerusalem fell into their hands; or with that of the English army, also fighting under the Cross, which in the year of grace 1874 burnt an African capital, in its war on the Gold Coast, Muhammad's victory was in very truth one of religion and not of politics; he rejected every token of personal homage, and declined all regal authority; and when the haughty chiefs of the Koreishites appeared before him he asked:

"What can you expect at my hands?"

'Mercy, O generous brother!'

'Be it so; you are free!' he exclaimed.'

(Arthur Gilman: *The Saracens,* London 1887, pp. 184-85).

D.G. Hogarth states—"**His daily behaviour instituted a cannon million observed.**

"Serious or trivial, his daily behaviour has instituted a cannon which millions observe at this day with conscious memory. No one regarded by any section of the human race as Perfect Man has been imitated so minutely. The conduct of the Founder of Christianity has not so governed the ordinary life of his followers.

Moreover, no founder of a religion has been left on so solitary an eminence as the Muslim Apostle."

(D.G. Hogarth: *A History of Arabia, Oxford* 1922, p. 52)

(7) Mahatma Gandhi says—**Convinced not sword that won**

"I wanted to know the best of the life of one who holds today undisputed sway over the hearts of millions of mankind....I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his interpidity, his feariessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle."

"When I closed the second volume (of the Prophet's Biography), I was sorry there was not more for me to read of that great life."

(Mahatma Gandhi: *Young India, quoted in The Light,* Lahore, *for* 16th September, 1924).

Edward Gibbon writes—**Intellectual Image of the Deity**

"It is not the propagation but the permanency of his religion that deserves our wonder, the same pure and perfect impression which he engraved at Mecca

and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran....The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. 'I believe in One God and Mahomet, the Apostle of God', is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honours of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion."

(Edward Gibbon and Simon Ockley: *History of the Saracen Empire,* London 1870, p. 54).
(Edward Gibbon: *the History of the Decline and Fall of the Roman Empire,* London 1 38-39 Vol. V. p. 535).

H.M. Hyndman opines—**His death devoid of mystery as his life of disguise**

"Never claiming divine powers at any period of his mission, this very human prophet of God made his first converts in his own family, in his own aristocratic gens (people), and had such a remarkable personal influence over all with whom he was brought into contact that, neither when a poverty-stricken and hunted fugitive, nor at the height of his prosperity, did he ever have to complain of treachery from those who had once embraced his faith. His confidence in himself, and in his inspiration from on high, was ever greater when he was suffering under disappointment and defeat than when

he was able to dictate his own terms to his conquered enemies. Muhammad died as he had lived, surrounded by his eary followers, friends and votaries; his death as devoid of mystery as his life as disguise."
(H.M. Hynldman: *The Awakening of Asia,* London 1919, p. 9).

Washington Irving says—**Universal dominion: dominion of faith**

"His deportment, in general, was calm and equable; he sometimes indulged in pleasantry, but more commonly was grave and dignified, though he is said to have possessed a smile of captivating sweetness. His complexion was more ruddy than is usual with Arabs, and in his excited and enthusiastic moments there was a glow and radiance in his countenance, which his disciples megnified into the supernatural light of prophecy."

His intellectual qualities were undoubtedly of an extraordinary kind. He had a quick apprehension, a retentive memory, a vivid imagination and an inventive genius."

"He was sober and abstemious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind; neither was his simplicity in dress affected but a result of real disregard for distinction from so trivial a source."

"In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and the weak, with equity, and was beloved by the

common people for the affability with which he received them, and listened to their complaints."

"His military triumphs awakened no pride nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting a real state, he was displeased if, on entering a room, any unusual testimonial of respect were shown him. If he aimed at universal dominion, it was the dominion of the faith; as to the temporal rule which grew up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family."

(Washington Irving, *"Mahomet and his Successors"*, London 1909, p. 192; 0. 193 and p. 199).

(8) Lamartine writes—**Is there any man greater than he?**

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. On the basis of a Book, every letter of which has be-

come law, he created a spiritual nationality which blended together peoples of every tongue and of every race. He has left us as the indelible characteristic of his Muslim nationality the hatred of false gods and the passion for the One and immaterial God. This avenging patriotism against the profanation of Heaven formed the virtue of the followers of Muhammad; the conquest of one-third of the earth to his dogma was his miracle; or rather it was not the miracle of a man but that of reason. The idea of the Unity of God, proclaimed amidst the exhaustion of fabulous theogonies, was in itself such a miracle that upon its utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world. His life, his meditations, his heroic revilings against the superstitions of his country, and his boldness in defying the furies of idolatry, his firmness in enduring them for fifteen years at Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen; all these and, finally, his flight his incessant preaching, his wars against odds, his faith in his success and his superhuman security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire;his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with the words."

"Philosopher, orator, apostle, legislator, warrior,

conquerror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

(Lamartine: *Histoire de la Turquie,* Paris 1854, Vol. 11, pp. 276-277).

Ignorant Christians

(8) G.W. Leither says—

"Muhammad himself did not make any claim to infallibility. On one occasion he had a revelation censuring himself severely for having turned away from a beggar in order to speak to an illustrious man of the commonwealth, and he published this revelation, the very last thing which he would have done had he been an impostor, as ignorant Christians call the great Arab Prophet."

(G.W. Leither, LL.D., M.A., Ph.D., D.O.L.,: *Mohammadanism,* Lahore, 1893, p. 4).

Islam Is A Profound And True Cult.

Major Arthus Glyn Leonard opines—

"To thoroughly comprehend the spirit of Mohammed or the soul of Islam, the student himself....must at the outset recognize that Mohammed was no mere spiritual pedlar, no vulgar time-serving vagrant, but one of the most profoundly sincere and earnest spirits of any age or epoch. A man not only great, but one

of the greatest, (i.e. truest) man that humanity has ever produced. Great, not simply as a prophet, but as a patriot and statesman; a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all three, a still greater Faith, true, moreover, because he was true to himself, his people, and above all to his God. Recognizing this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth."

(Major Arthur Glyn Leonard: *Islam—Her moral and Spiritual Value,* London 1927, pp. 20-21).

Ironic When Mohammad Is Charged By Western Waiters. James A. Michener says—

"Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived remained a devoted husband."

"By forty this man of the desert had secured for himself a most satisfying life; a loving wife, fine children and wealth. Then in a series of dramatic and terrifying

events, he began to receive through the Archangel Gabriel a revelation of God's word."

"Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded 'Read'. So far as we know Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is but one God."

' Muhammad's message infuriated those rich Arabs whose faith required many idols, and he and his new followers were driven from Mecca, his home Forced now to fight in defence of the freedom of conscience which he preached, he became an accomplished military leader. Although he repeatedly went into battle out-numbered and outspeared as much as five to one, he won some spectacular victories."

'Later he became head of the state, and the testimony even of his enemies is that he administered wisely. The wisdom he displayed in judging intricate cases became the basis for the religious law that governs Islam today. In his final years he was invited to become a dictator or a saint, but he rejected both temptations, insisting that he was an average man to whom God had sent another of His periodic messages to the world.'

"By the force of his extraordinary personality, Muhammad revolutionized life in Arabia and throughout the East. With his own hands he smashed ancient idols and established a religion dedicated to one God. He

lifted women from the bondage in which desert custom held them and preached general social justice."

"Muslims think it particularly ironic when Muhammad is charged by Western writers with having established a voluptuous religion. Among drunkards he abolished alcohol, so that even today all good Muslims are prohibitionists. Among the lazy he ordained individual ritual prayer five times each day. In a nation that revelled in feasting he instituted a most rigorous day time fast lasting as full month each year."

"Western writers have based their charges of voluptuousness mainly on the question of women. Before Muhammad, however men were encouraged to take innumerable wives; he limited them to four only, and the Koran is explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one. . . ."

"In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced. 'An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being."

"At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: "If there are any among you who worshipped Muhammad, he is

dead. But if it is God you worshipped, He lives for ever."

(James A. Michener, *"Islam: The Misunderstood Religion"*, in the Reader's Digest (American Edition) for May, 1955, pp. 68-70).

(9) **Universal Creed**—Joseph J. Nunan says

"His creed is equally suited to the despotism of Russia and to the democracy of the United States."

(Joseph J. Nunan, *Islam and European Civilization,* Demerara 1912, p. 37).

"Sincerity Cannot Be Questioned"
Professor Nathaniel Schmidt writes—

"The essential sinceriy of Muhammad's nature cannot be questioned: and an historical criticism that blinks no fact, yields nothing to credulity, weighs every testimony, has no partisan interest, and seeks only the truth, must acknowledge his claim to belong to that order of prophets who, whatever the nature of their physical experience may have been, in diverse times, in diverse manners, have admonished, taught and uttered austere and sublime thoughts, laid down principles of conduct nobler than those they found and devoted themselves fearlessly to their high calling, being irresistibly impelled to their ministry by a power within."

(Professor Nathaniel Schmidt: *The New International*

Encyclopaedia, 1916, Vol. XVI, p. 72, quoted by Dr. Zaki Ali in his *Islam in the World*, Lahore 1938, p.15).

"Wonder To Me"

R. Bosworth Smith states—

"On the whole the wonder to me is not how much, but little, under different circumstances, Muhammad differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitude of Mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conquerror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them; the accidents are changed, the assence seems to me to be the same in all."

(R. Bosworth Smith, *M. A. Mohammad and Mohammedanism,* London 1874, p. 93)

To Muhammad We Owe Christianity

(10) W.M. Thompson states—

"It is hardly too bold an assertion that to Muhammad we owe the facts that Christianity has not joined the ranks of vanished creeds.

(W. M. Thompson: *Democratic Readings,* p. 73).

"Poorly Appreciated In The West"

W. Montgomery Watt states—

"His readiness to undergo persecutions for his

beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement—all argue his fundamental integrity. To suppose Muhammad an imposter raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad...."

(W. Montgomery Watt: *Mohammad at Mecca,* Oxford, 1953, p. 52).

Pope Without Pope's Pretentions, Caesar Without Legions Of Caesar.

(11) Bosworth Smith writes—

"Head of the State as well as of the Church", remarks Bosworth Smith, "he was Caesar and Pope in one; but he was Pope with Pope's pretensions, Caesar without the legions of Caesar. Without a standing army, without a body-guard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports.

(Bosworth Smith "*Mohammad and Mohammadanism,* p.92).

Correct Our Errors Of Past.

(12) W. Montgomery Watt writes—

Not merely must we credit Muhammad with essential honesty and integrity of purpose, if we are to understand him at all; we are to correct the errors we have inherited from the past.

(W. Montgomery Watt: *"Muhammad at Mecca,* Oxford 1953.p. 52).

Liver That Was To Shake The World

John Austin Writes—

"In the little more than a year he was actually the spiritual, nominal and temporal ruler of Medina, with his hand on the lever that was to shake the world."

(John Austin: *"Muhammad the Prophet of Allah,"* in T.P.'s and Cassells' Weekly for 24th September,1927).

Fellowship With Reality

Tor Andrae states—

"We might call him a poet or a prophet, for we feel that the words which he speaks are not the words of an ordinary man. They have their immediate source in the inner reality of things, since he lives in constant fellowship with this reality."

(Tor Andrae: *Mohammad,* London 1936, p. 247).

Mighty Arabian Teacher

Annie Besant writes—

"It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher."

Annie Besant: *The Life and Teachings of Muhammad,* Madras 1932 p. 4).

Equal In Sight Of God.

N. N. E. Bray writes—

"Truly Mohammad when he instituted the pilgrimage did more than impose a religious duty; his genius evolved a means of perpetual communication with the remotest corners of the Moslem world. The naked savage from Central Africa....is there clothed in the simple linen shirt of the ceremony; the Indian prince, discarding his silken robes, dons the same simple attire. Thus they are made equal in the sight of God."

"In Mecca they meet in a spirit of brotherhood purely Mohammedan. There they exchange ideas and discuss events which have taken place in their widely flung countries, and when at length they return to their native lands, they are surrounded by their relatives and friends eager to listen to the tales of their experiences. The most highly organized European Press propaganda sinks into insignificance compared with this gigantic dissemination of ideas."

(N. N. E. Bray: *Shifting Sands,* London 1937, p. 16).

Personality Of The Prophet

Issac Mason writes—

"What, then, is the dynamic of this religion which steadfastly refuses to be absorbed by its surroundings, and persistently boasts its superiority to all other systems? While fully recognizing, and giving due credit to, other causes, I believe that the personality of the Prophet as understood and believed in by his followers has been a powerful factor in maintaining the Moslem religion."

(Issac Mason: *The Arabian Prophet,* Shanghal 1921, Preface p. V.)

CHAPTER III

Opinions of Non-Muslims about Islam

Whatever His Race Colour Or Antecedents Equal Among Equals.

Sir T. W. Arnold says—

But above all and herein is its supreme importance in the missionary history of Islam—it ordains a yearly gathering of believers, of al nations and anguages, brought together from all parts of the world, to pray in the sacred place towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the West coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognises his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time throughout the whole Mohammedan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city, as in their own homes they celebrate the festival of 'Id Al-Adha or (as it is called in Turkey and Egypt) the feast of Bayram.'

Besides the institution of the pilgrimage, the payment

of the legal aims is another duty that continually reminds the Muslim that 'the faithful are brothers' (49-10)—a religious theory that is very strikingly realized in Muhammadan society and seldom fails to express itself in acts of kindness towards the new convert. Whatever be his race, colour or antecedents he takes his place as an equal among equals."

(T. W. Arnold: *The Preaching of Islam,* Lahore, 1956 edition, pp. 415-416).

Saviour Of Humanity: Appeal To Every Age

(1) George Bernard Shaw says—

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. . . ."

"I have prophecied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Mediaeval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the

saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving the problems in a way that would bring it the much-needed peace and happiness. Europe is beginning to be enmoured of the creed of Muhammad. In the next century it may go still further in recognizing the utillity of that creed in solving its problems, and it is in this sense that you must understand my prediction."

("*A Collection of Writings of Some of the Eminent Scholars*" published by the Woking Muslim Mission, 1935, edition p. 77).

No Constantine: No Asoka

A. M. L. Stoddard writes—

"The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people like previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races, and building up a whole new world—world of Islam.

"The closer we examine this development the more extra-ordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in

human annals. Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous case, and a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa. . . ."

Concept Of Universe Modified By New Ideas: No Priests, No Sword: Older Religions Insisted On Battles.

(2) James A. Michener states—

"No other religion in history spread so rapidly as Islam. . . . The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea, and the Koran is explicit in support of the freedom of conscience. The evidence is strong that Islam welcomed the peoples of many diverse religions, so long as they behaved themselves and paid extra taxes. Muhammad constantly taught that Muslims should co-operate with the people of the Book (Jews and Christians)."

"True, there were often wars between Muslims and either Christians or Jews (sometimes because the older religions insisted on battle), and the Koran contains passages of primitive violence relating to these wars. But testimony is overwhelming that 'followers of the Book' were usually given decent treatment, sanctuary and freedom to worship as they wished."

"Many Westerners, accustomed by their history books to believe that Muslims were barbarous infidels,

find it difficult to comprehend how profoundly our intellectual life has been influenced by Muslim scholars in the field of science, medicine, mathematics, geography and philosophy. Crusaders who invaded the Holy Land to fight Muslims returned to Europe with new idea of love, poetry, chivalry, warfare and government. Our concept of what a university should be was deeply modified by Muslim scholars, who perfected the writing of history and who brought to Europe much Greek learning."

"Although Islam, originated in Arabia, today only a small percentage (7 per cent) of the world's Muslims are Arabians, and less than a quarter (20 per cent) speak Arabic as their native language."

"More than most religions, Islam preaches the brotherhood of all races, colours and nations with its fold. Muhammad himself probably had exactly the same akin colouring as Jesus-avery sun-tanned white-but today his followers embrace all colours, black men from Africa, yellow men from China, Brown men from Malaya, white men from Turkey."

"Islam permits no priesthood, and because Muhammad had to fight so bitterly against idols, his religion discourages portraiture. Mosques are decorated with geometrical patterns only."

(James A. Michener: *"Islam-The Misunderstood Religion"* in the Reader's Digest (American Edition) for May, 1955).

Winning Its Way Into Conscience Of Man: Rationalistic Etymologically And Historically.

(3) Edward Montet writes—

"Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs on principles furnished by the reason applies to it exactly. It is true that Muhammad, who was an enthusiast and possessed, too, the ardour of faith and the fire of conviction, that precious quality he transmitted to so many of his disciples, brought forward his reform as a revelation; but this kind of revelation is only one form of exposition and his religion has all the marks of a collection of doctrines founded on the base of reason. To believers, the Muhammadan creed is summed up on belief in the unity of God and in the mission of His Prophet, and to ourselves who coldly analyse his doctrines, to believe in God and a future life; these two dogmas, the minimum of religious belief, statements, that to the religious man rest on the firm basis of reason, sum up the whole doctrinal teaching of Qur'an. The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and the missionary activity of Islam. It cannot be denied that many doctrines and systems of theology and also many superstitions, from the worship of saints to the use of rosaries and amulets, have become grafted on to the main trunk of Muslim creed. But in spite of the rich development, in every sense of the term, of the teachings of the Prophet, the Qur'an has invariably kept its place as the fundamental starting point, and the dogma of unity of God has always

been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam. This fidelity to the fundamental dogma of the religion, the elemental simplicity of the formula in which it is enunciated, the proof that it gains from the fervid conviction of the missionaries who propagate it, are so many causes to explain the success of Muhammadan missionary effort. A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding might be expected to possess and does indeed posssess a marvellous power of winning its way into the consciences of men."

(Edward Montet: *La propagande Chretienne et ses adversaries Musulmans,* Paris 1890, as quoted by T. W. Arnold in his The Preaching of Islam, London 1913, pp. 413-414).

"Pure Monotheism Code Of Justice And Humanity"

Sir William Muir writes—

"There can be no question but that, with its pure monotheism, and a code founded in the main-on justice and humanity, Islam succeeds in raising to a higher level races sunk in idolatry and fetishism, like those of Central Africa, and that in some respects, notably in that of temperance, it materially improves the morality of such peoples."

(Sir William Muir: *Mahomet and Islam,* London 1895, p. 246).

Simplicity: No Images

(3) Mayhew writes—

"Images or pictures, either of Allah or Mohammad,

are strictly forbidden, and the mosques with their domes and courtyards, though often beautiful, are bare. One misses the forests of flowers standing before the images of Buddha, the carvings and images of Hindu temples, the priests in their vestments in the churches of Rome, the hymns in a Protestant church. For Moslems these things are looked on as distractions from worship and prayer, and images are held to lead to idolatry."

"Perhaps it was this simplicity of Islam which led to its amazingly rapid spread in its early years."

(Christopher Mayhew: *Men Seeking God,* London, 1955, p. 16).

To The World More Suited Than Christianity.

(4) Lancelot Lawton says—

"As a religion the Mahomedan religion, it must be confessed, is more suited to Africa than is the Christian religion; indeed, I would even say that it is more suited to the world as a whole...."

"It is undeniable that polygamy, or to speak more accurately, the principle underlying it, is not confined to Moslem peoples. To put the matter plainly, who can honestly say that the sexual morality of the West is superior to that of the East? A fair comparison would, I believe, very much favour the latter. Then it is undeniable also that faith in the power of the sword is by no means restricted to the Islamic world. Who can bear more telling witness to the truth of this assertion than Moslems themselves, who have suffered greatly from the swords of the Western nations? Putting aside these two points of resemblance, the achievement of the Moslem faith enjoys, I maintain a definite superiority, in proof of which may be cited Moslem abstinence, sense of

fraternity, condemnation of usury, recognition of prophets other than its own. Its quality may be summed up by saying that it takes a man as he is, and while it does not pretend to make a god out of him, it seeks to regulate his conduct so that at least he shall become a good neighbour."
(Lancelot Lawton, *The Sphere,* London for 12th May,1928).

Principles Of Quran Alone Are True And Which Alone Can Lead Men To Happiness.

(5) Napoleon Bonaparte states—

"Moses has revealed the existence of God to his nation, Jesus Christ to Roman world, Muhammad to the old continent...."

"Arabia was idolatrous when, six centuries after Jesus, Muhammad introduced the worship of the God of Abraham, of Ishmael, of Moses, and of Jesus. The Ayrians and some other sects had distrubed the tranquility of the East by agitating the question of the nature of the Father, the Son, and the Holy Ghost. Muhammad declared that there was none but One God Who had no father, no son and that the Trinity imported the idea of idolatry...."

He wrote on the flyleaf of the Qur'an: *"There is No God but God."*

"The Parthians, the Scythians, the Mongols, the Tartars and the Turks have generally shown thesmselves enemies of science and arts, but this reproach cannot be fastened on to the Arabs, no more than upon Muhammad. Mu'aviah, the first of the Omayyad Caliphs, was a poet; he granted peace to a rabbi because he had prayed for grace in four beautiful Arabic verses. Yezid, his son, was also a poet. The Muslims attached so much value to this art that they regarded it as equal to bravery.

Al-Mansur, Harun-al-Rashid and Al-Mamun cultivated arts and sciences. They were fond of literature, chemistry and mathematics; they lived with savants, caused the Greek and Latin authors—the Illiad, the Odyssey, Euclid, etc. to be translated into Arabic, and founded schools and colleges for medicine, astronomy and moral science. Ahmad corrected the tables of Ptolemy; Abbas was a distinguished mathematician; Costa, Alicude, Thabit and Ahmad measured one degree of meridian from Saana to Kufa. Chemistry, alembics, sun-dial, clocks and the numerical signs owe their existence to Arab invention. Nothing is more elegant than their moral tales; their poetry is full of fervour. Muhammad extolled everywhere the savants and such men as devoted themselves to a speculative life and cultivated letters. If the Arabs have neglected anatomy, that was because of a religious prejudice. (This is not a fact-Translator). In the library of Cairo there were 6,000 volumes on astronomy, and more than 1,00,000 on other subjects; in the library of Cordova there were 3,00,000 volumes. Sciences and arts reigned five hundred years under the Caliphs and made great progress, which was brought to naught by the invasion of the Mongols....

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur'an which alone are true and which alone can lead men to happiness.

(*Bonaparte et l'Islam:* by Cherfils, Paris, France, pp. 105-125).

No Arabic Bible, Failure Of Christianity.

(5) Nicolson states—

"In Muhammad's day there was no Arabic version

of the Bible from which he could obtain accurate knowledge of Christ....Therefore some maintain that the very existence of Islam is due to the failure of the Church."
(Angus Nicolson Ph.D., *A Guide to Islam:* Stiring 1951, p. 16).

The System Of The Wisest: Ever Existed In The World.

(6) Edmund Burke writes—

"The Muhammadan law which is binding on all from the crowned head to the meanest subject is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world."
(The English statesman and orator: *Edmand Burke.* in his "Impeachment of Warren Hastings.")

On It Could Be Built Perfect World Religion

(7) Greenlees say—

"The nobility and broad tolerance of this creed, which accepts as God-inspired all the real religions of the world, will always be a glorious heritage for mankind. On it could indeed be built a perfect world religion."
(Duncan Greenlees, M.A. (Oxon.) *The Gospel of Islam,* Adyar 1948, p. 27).

Jihad (Holy War) Defensive Or Who Menaced Existence Of Islam.

O. Houdes opines—

"The Jihad was not really obligatory except against peoples who had no revealed religion or who menaced the existence of Islam....Jihad had to be waged to defend Islam against aggressions....Once this was terminated the Muslims always displayed a great tolerance towards the conquerred peoples leaving them

their legislation and religious beliefs."
(O. Houdes: *La Grande Encyclopaedia,* 1894, Tome 20, p. 1006).

No Temples Needed

Hunter says—

"It is one of the glories of Islam that temples are not made with hands and that its ceremonies can be performed anywhere upon God's earth or under His heaven."

(Hunter: *Our Indian Musulmans*)

Monks Burnt Alexandrian Library Not Muslims

(8) Coles Writes—

"Muslim rule was neither oppressive nor unenlightened.....further, the Muslims were friends to learning .....it was not Muslims but monks who burnt the Greek library at Alexandria."

(G.D.H. Cole and M. I. Cole The Inteligent Man's Review of Europe Today, London 1933, p. 31).

Europe's Extrication From Darkness

(9) Marquis of Dufferin says—

"It is to Mussulman science, to Mussulman art, and to Mussulman literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages."

(Marquis of Dufferin and Ava: *Speeches Delivered in India,* London, 1890, p. 24).

"Noble Religious Pride Not Vanity"

Delitzsch states—

"Most pleasing also is the dignity which the Muslim develops through his religion, his attitude is one of

noble religious pride which is never transformed into vanity."
(Friedrich Delitzsch: *Die Welt des Islam*, p. 133).

Deplorable Contriving To Put Out Scientific Obligation

H. G. Farmer says—

"One of the most deplorable things in history", said Dr. J. W. Draper, is the systematic way in which European writers have contrived to put out of sight the scientific obligations of the Arabs."
(H. G. Farmer: *Historical Facts in the Arabian Musical Influence*).

Purer Than System Of Zoroaster: More Liberal Than Law Of Moses.

Gibbon says—

"More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mahomet might seem less inconsistent with reason than the creed of mystery and superstition which, in the seventh century disgraced the simplicity of the gospels."
(Edward Gibbon: *The History of the Decline and Fall of the Roman Empire,* London 1838 and 1939, Vol. V. p. 487).

Christianity Was Working On Division: Man Born To Unite The Whole World.

(10) J. H. Denison opines—

"In the fifth and sixth centuries the civilized world stood on the verge of a chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their rulers, had broken down, and nothing had been found adequate to take their place. . . ."

"It seemed then the great civilization which it had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next, and law and order was unknown....The old tribal sanctions had lost their power ....The new sanctions created by Christianity were working division and destruction instead of unity and order. It was a time fraught with tragedy. Civilization, like a gigantic tree whose foliage had overarched the world and whose branches had borne the golden fruits of art and science and literature, stood tottering..... rotten to the core. Was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilization?"

And then, speaking of Arabia: Dr. Denison Says:

"It was among these people that the man was born who was to unite the whole known world of the East and South."

(J. H. Denison: *Emotion as the Basis of Civilization*, London, 1928, pp. 265 and 269).

"Well Established Facts, No Sword"

(11) Lawrence E. Browne opines—

"Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword."

(Lawrence E. Browne: *The Prospects of Islam*, London 1944, p. 14).

Islamic Brotherhood

Browne says further—

"The Islamic brotherhood which they proclaimed was a real thing, and a new thing, and a new thing among Eastern nations. It is doubtful whether Christian Syrians ever felt the same sense of brotherhood with Christian Persians as Muslim Syrians did with Muslim Persians." (Lawrence E. Browne: *The Prospects of Islam,* London 1944, p. 12).

"Stones And Sneers Could Not Kill It"

Edward Clodd says—

"A religion which has fed the heart-hunger of millions of men for nigh thirteen hundred years, cannot have been cradled in fraud. It did not grow without a struggle, for, if stones and sneers could have killed it, it would have died during Muhammad's lifetime."

Paradoxical That Fanatical Hatred Of Christianity Is A Fiction Invented By Christians.

(12) C. H. Becker writes—

"Muhammad's original view that earlier religions had been founded by God's will and through divine revelation led both him and his successors to make an important concession; adherents of other faiths were not compelled to adopt Islam. They were allowed to observe their own faith unhindered, if they surrendered without fighting, and were even protected against their enemies, in return for which they had to pay tribute to their Muslim masters; this was levied as a kind of poll-tax....It would be correct for the most part to regard the warrior bands which started from Arabia as inspired by religious enthusiasm or to attribute to them the fanaticism which was first aroused by the Crusades, and in an even greater degree by the later

Turkish wars....Anti-Christian fanaticism there was, therefore, none. Even in early years Muhammadans never refused to worship in the same building as Christians.... in any case religious animosity was a very subordinate phenomenon. It was a gradual development, and seems to have made a spasmodic beginning in the first century under the influence of ideas adopted from Christianity. It may seem paradoxical to assert that it was Christians influence which first stirred Islam to religious animosity and armed it with the sword against Christianity, but the hypothesis becomes highly probable when we have realized the indifferentism of the Muhammadan conquerors....The attitude (of the Muslims) towards other beliefs was never so intolerant as was that of Christendom at that period....Moreover, at all times, especially in the first century, the position of Christians has been very tolerable, even through the Muslims regarded them as an inferior class. Christians were able to rise to the highest offices of State, even to the post of vizier, without compulsion to renounce their faith. Even during the period of the Crusades, when the religious opposition was greatly intensified, again through Christian policy, Christian officials cannot have been uncommon; otherwise Muslim theorists could never have uttered constant invectives against the employment of Christians in administrative duties. Naturally, zealots appeared at all times amongst the Muhammadan as well as on the Christian side, and occasionally isolated acts of oppression took place; these were, however, exceptional. So late as the eleventh century, Church funeral possessions were able to pass through the streets of Baghdad with all the emblems of Christianity, and disturbances were recorded by the

chroniclers as exceptional. In Egypt, Christian festivals were also regarded to some extent as holidays by the Muhammadan population. We have but to imagine these conditions reversed in a Christian Kingdom of early Middle Ages...."

...."The Crusades, the Turkish wars, and the great expansion of Europe widened the gulf between Christianity and Islam, while as the East was gradually brought under ecclesiastical influence the contrast grew deeper. The theory, however, that the Muhammadan conquerors and their successors were inspired by a fanatical hatred of Christianity is a fiction invented by Christians."
(C. H. Becker: *Christianity and Islam,* London 1909, pp. 28-33).

Mediation Of Islam Indispensable
H. A. R. Gibb writes—

"But Islam has yet a further service to render to the cause of humanity....No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind. The great Muslim communities of Africa, India, and Indonesia, perhaps also the small Muslim community Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition."
(H. A. R. Gibb: *Whither Islam?* London 1932, p. 379).

Sense Of Justice Suited To The World.
(14) Sarojini Naidu opines—

"Sense of justice is one of the most wonderful ideals of Islam, because as I read in the Qur'an I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world."

(Sarojini Naidu: *Lecture on "The Ideals of Islam"*, vide speeches and writings of Sarojini Naidu, Madras, 1918, p. 167).

First Religion, Preached And Practised Democracy.

Sarojini Naidu says further—

"It was the first religion that preached and practised democracy; for, in the mosque when the call from the Minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim, "God alone is great." I have been struck over and over again by this indivisible unity of Islam that makes a man distinctively a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters that Egypt was the Motherland of one and India the Motherland of another."

Ibid, p. 169.

Fantastically Absurd Myths Of Historians

(15) De Lacy O'Leary writes—

"History makes it clear, however, that the legend of fanatical! Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."

(De Lacy O'Leary: *Islam at the Crossroads*, London 1923, p. 8).

Puts Christian Nations To Shame.

(16) E. Alexander Powell states—

"In their wars of conquest, however, the Muslims exhibited a degree of toleration which puts many Christian nations to shame."

(E. Alexander Power: *The Struggle for Power in Moslem Asia,* New York 1923, p. 48).

More Cruelty Under Christianity.

(17) J. M. Robertson writes—

"Under Christianity there was certainly more cruelty than under early Islam. The Calip Abu Bakr had given to his followers three injunctions: Be just, die rather than yield; Be merciful, slay neither old men, children nor women; Destroy neither fruit trees, grain nor cattle. Keep your word even to your enemies."

(J. M. Robertson: *A Short History of Christianity,* p. 4).

Europe In Mum, Monks Illiterate.

Victor Robinson writes—

"Europe was darkened at sunset, Cordova shone with public lamps: Europe was covered with vermin, Cordova changed its undergarments daily: Europe lay in mud, Cordova's streets were paved; Europe's palaces had smoke-holes in the ceiling, Cordova's arabesques were exquisite; Europe's nobility could not sign its name, Cordova's children went to school: Europe's monks could not read the baptismal service, Cordova's teachers created a library of Alexandrian dimensions."

(Victor Robinson: *The Story of Medicine,* p. 164).

Christian West Sunk In Darkness.

(18) A. M. L. Stoddard opines—

"They (Arabs) were no bloodthirsty savages, bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciative of the cultural gifts which older civilizations had to bestow. Intermarrying freely and professing a common belief, conquerors and conquered rapidly fused, and from this fusion arose a new civilization—the Saracenic civilization, in which the ancient cultures of Greece, Rome and Persia were revitalized by the Arab genius and the Islamic spirit. For the first three centuries of its existence (circ. A.D. 650-1000) the realm of Islam was the most civilized and progressive portion of the world. Studded with splendid cities, gracious mosques, and quiet universities where the wisdom of the ancient world was preserved and appreciated, the Moslem world offered a striking contrast to the Christian West, then sunk in the night of the Dark Ages.'

(A M. Lothrop Stoddard, Ph. D.: *The New World of Islam,* London 1932, pp. 1-3).

Christianity Recently Becoming Social Gospel.

(19) Cantwell Smith opines—

"While Christianity in recent years has moved towards a social gospel, Islam has been a social gospel from the start."

"Significant distinction between the two religions is that in the New Testament is a revelation of God; in the Qur'an is a revelation from God.... Any religion that has lasted fourteen centuries must have something fundamentally significant and meaningful to say to every man whether he is a millionaire or a pauper, a prince or a slave. And Islam undoubtedly does."

(Wilfred Cantwell Smith: *Islam in the Modern World,* London, 1946, pp. 22-23).

Crying Need For Propagating Islamic Virtue.

A. J. Toynbee writes—

"The extinction of race consciousness as between Muslims is one of the outstanding, achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue....".

"Though in certain other respects the triumps of the English-speaking peoples may be judged, in retrospect, to have been a blessing to mankind, in this perilous matter of race feeling it can hardly be denied that it has been a misfortune."

(A. J. Toynbee: *Civilization or Trial,* New York, 1948, p. 205).

Western Civilization Produced Social And Spiritual Void.

(20 Professor Toynbee says further—

"In these, recently and rapidly 'opened up' tropical territories; the Western civilization has produced as economic and political plenum and, in the same breath, a social and spiritual void."

"If ever the 'natives' of these regions (Central Africa and Indonesia) succeed in recapturing a spiritual state in which they are able to call their souls their own, it may prove to have been the Islamic spirit that has given fresh form to the void. This spirit may be expected to manifest itself in many practical ways; and one of these manifestations might be a liberation from alcohol, which was inspired by religions conviction and which was therefore able to accomplish what could never be enforced by the external sanction of an alien law."

"Here then in the foreground of the future, we can remark two valuable influences which Islam may

exert upon the cosmopolitan proletariat of a Western society that has cast its net round the world and embraced the whole mankind."
(*Ibid*, pp. 207-208).

Sword, Quite False.
A. S. Tritton says—
'The picture of the Muslim soldiers advancing with a sword in one hand and a Koran in the other is quite false."
(A. S. Tritton: *Islam*, London, 1951, p. 21).

Consciousness Of God.
Watson states—
"It may be bodily asserted that no people in this world give the impression of being so religious-minded as do Moslems. All of life is saturated with the consciousness of God."
(Charles R. Watson: *What is this Moslem World?*, London 1937, pp. 38-39).

Modern World Received Gift Of Light And Power.
(21) H. G. Wells says—
"....From a new angel and with a fresh vigour it (the Arab mind) took up that systematic development of positive knowledge which the Greeks had begun and relinquished. If the Greek was the father, then the Arab was the foster-father of the scientific method of dealing with reality, that is to say, by absolute frankness, the utmost simplicity of statement and explanation, exact record and exhaustive criticism. Through the Arabs it was and not by the Latin route that the modern world received that gift of light and power."

(H. G. Wells: *in his The Outline of History*, London, 1920).

Corrupted Christianity Decaying Zorastrian.

Wells says further—

"Can a man who has no good qualities hold a friend? Because those who knew Muhammad best believed in him most. Khadija for all her days believed in him but she may have been a fond woman. Abu Bekr is a better witness, and he never wavered in his devotion. Abu Bekr believed in the Prophet, and it is very hard for anyone who reads the history of these times not to believe in Abu Bekr. All again risked his life for the Prophet in his darkest days. Muhammad was no imposter, at any rate. . . ."

"But the personal quality of Muhammad is one thing and the quality of Islam, the religion he founded, is quite another. Muhammad was not pitted against Jess or Mani, and his relative stature is only a very secondary question for us; it is Islam which was pitted against the corrupted Christianity of the seventh century and against the dacaying tradition of the Zoroastrian Magi with which the historian has the greater concern. And whether it was through its Prophet or whether it was in spite of its Prophet, and through certain accidents in its origin and certain qualities of the desert from where it sprang, there can be no denying that Islam possesses many fine and noble attributes. . . ."
(*Ibid*, p. 325).

Christianity Continually Changing From Origin Not Islam.

(22) L'heureux writes—

"Islam had the power of peacefully conquering

souls by the simplicity of its theology, the clearness of its dogma and principles, and the definite number of the practices which it demands. In contrast to Christianity which has been undergoing continual transformation since its origin, Islam had remained identical with itself."

(Jean L'heureux: *Etude sur L'Islamisme*, p. 35).

God's Conception And Unquestionable Sincerity

Major Leonard says—

"Two features in the Creed of Islam have always specially attracted me. One is the God's conception, the other is its unquestionable sincerity—a tremendous asset in human affairs, the religious aspect of them especially. After all, sincerity is almost divine and like love covers a multitude of sins."

(Major Arthur Glyn Leonard: *Islam-Her Moral and Spiritual Value,* London, 1927).

Black Or White All Equal

S. S. Leeder opines—

"Take away that black man! I can have no discussion with him' exclaimed the Christian Archbishop Cyrus when the Arab conquerors had sent a deputation of their ablest men to discuss terms of surrender of the capital of Egypt. headed by Negro Ubadah as the ablest of them all."

"To the sacred archbishop's astonishment, he was told that this man was commissioned by General Amr; that the Moslems held Negroes and white men in equal respect-judging a man by his character and not by his colour."

"Well, if the Negro must lead, he must speak gently,'

ordered the prelate, so as not to frighten his white auditors."

"There are a thousand blacks, as black as myself, amongst our companions. I and they would be ready to meet and fight a hundred enemies together. We live only to fight for God, and to follow His will. We care naught for wealth, so long as we have the wherewithal to stay our hunger and to clothe our bodies. This world is naught for us, the next world is all."

"Such a spirit of class distinction is certainly the greatest hindrance to missionary work in the East, as every impartial observer has noted. How, for instance, can any other appeal stand against that of the Moslem who, in approaching the pagan, says to him, however obscure or degraded he may be, 'Embrace the faith, and you are at once an equal and a brother.' Islam knows no colour line'."

(S. S. Leeder: *Veiled Mysteries of Egypt*, London 1912, pp. 232-335).

CHAPTER IV

OPINIONS OF NON-MUSLIMS ABOUT THE HOLY QURAN

Quran An Outstanding Evidential Miracle.

H.A.R. Gibb opines:-

"Well then, if the Quran were his own composition other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), then let them accept the Quran as an outstanding evidential miracle."

(H.A.R. Gibb, *Mohammedanism,* London 1953 , p.33)

Quran Unchanged Not So Old And New Testaments.

F.F. Arbuthnot opines—

"From the literary point of view, the Quran is regarded as a specimen of the purest Arabic, written in half poetry and half prose. It has been said that in some cases grammarians have adopted their rules to agree with certain phrases and expressions used in it, and that though several attempts have been made to produce a, work equal to it as far as elegant writing is concerned none has as yet succeeded."

"It will thus be seen, from the above, that a final and complete text of the Quran was prepared within twenty years after the death (A.D. 632) of Muhammad, and that this has remained the same, without any change, or alteration by enthusiasts, translators, or interpolators, up to the present time. It is to be regretted that the same cannot be said of all the books of the Old and New Testaments."

(F.F. Arbuthnot, **The Construction of the Bible and the Quran,** London 1885, p. 5).

Inadequate Rendering Of Quran: How To Read It.

A.J. Arberry opines:-

"A judgement not upon the Quran itself, but upon the inadequate renderings which have been widely canvassed as faithful translations."

"Bad translation is not the whole story by any means. In fact the Quran has not been unlucky in its English translators; Sale and Palmer were talented writers......No, the fault lies not so much in the manner of translation as in the manner of reading the translations. The root of the trouble is that the ordinary reader, and for that matter the extraordinary reader as well, has not been sufficiently advised how to read the Quran."

"In the first place, the Western reader must get rid of the assumption that the Holy Quran is more or less like the Old Testament. The misapprehension is natural enough, when the first casual glance picks out the names of Adam, Abraham, Moses, David, Solomon, Jonah, Joseph, Jacob the Biblical style of the popular translations does not furnish exactly a corrective. Misled by these early impressions, the reader makes the fatal mistake of trying to take it too much at once; he opens at a likely place, the beginning of a sura, and is lulled into suspicion by the familiar layout of chapter and verse: he finishes his first sura and goes on to several more; he is bewildered by the rapid and seemingly illogical changes of subject, and he quickly wearies of the frequent repetitions of themes and formulas, he misses the homely straightforwardness of Kings or Samuel, the sustained eloquence of the Psalms or Isaiah. Having no clue to the Quran's own excellences he compared it unfavourably with what he has known since childhood, and

is now ready to concur with Carlyle."

"The Quran, like the poetry which it resembles in so many ways, is best sampled a little at a time; and that little deserves and needs meditation........He (the reader) will become gradually familiar with the Quran's claim to be a confirmation of earlier scriptures. He will observe how the Quran assumes a knowledge of the contents of those scriptures, and only later expands the individual narratives into something like connected stories. He now follows step by step the gradual unfolding of the full prophetic power; and when he comes to the polemic and the legislation he is readier to receive and understand them."

"He, the uninitiated enquirer, however, strenuous and sincere his purpose, will always be denied participation in the believer's joy because he is screened from it by the double veil of a printed page and a foreign idiom. Yes, a foreign idiom, for the Quran is God's revelation in Arabic, and the emotive and evocative qualities of the original disappear almost totally in the skinfullest translation.

"When appreciation rests upon these foundations, the charges of wearisome repetition and jumbled confusion become meaningless.' Truth cannot be dimned by being frequently stated, but only gains in clarity and convincingness at every repetition; and where all is true, inconsequence and incomprehensibility are not felt to arise."

(A.J. Arberry, *The Holy Quran, An Introduction with selections*, London 1953, p. 17 and pp. 25-27).

Note By Publisher

The Holy Quran (Koran) has been translated now

by many Muslim Translators. Aisha Bawany Wakf, Karachi (Pakistan) or al-Medina Trust, London can supply same.

Quran No Forgery

Basanta Coomar Bose opines:

"So there has been no opportunity for any forgery or pious fraud in the Quran which distinguishes it from almost all other important religions works of ancient times......It is exceedingly strange that this illiterate person should have composed the best book in the language."

(Basanta Coomar Bose, *Mahomedanism*, Calcutta 1931, p.4)

Quran Literal Revelation Of God: Ever-present Miracle

Harry Gaylord Dorman says:-

"It (Quran) is a literal revelation of God, dictated to Muhammad by Gabriel, perfect in every letter. It is an ever-present miracle witnessing to itself and to Muhammad, the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither men nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad could never have gathered of his own accord."

(Harry Gaylord Dorman, **Towards Understanding Islam,** New York 1948, p. 3).

"Quran Quoted As Miracle In Itself"

Paul Casanova opines:-

"Whenever Muhammad was asked a miracle, as a proof of the authenticity of his mission, he quoted the

composition of the Quran and its incomparable excellence as proof of its Divine origin. And, in fact, even for those who are non-Muslims nothing is more marvellous than its language which with such apprehensible plenitude and a grapsing sonority with its simple audition ravished with admiration those primitive peoples so found of eloquence. The ampleness of its syllables with a grandios cadence and with a remarkable rhythm have been of much moment in the conversion of the most hostile and the most sceptic."
(Paul Casanova, **"L' Emseignement de I' Arabe au College de France,** in Lecon d'overture for 26th April 1909)

Quran A-Bound In Excellent Morals
John William Draper says:-
"The Quran abounds in excellent moral suggestions and precepts; its composition is so fragmentary that we cannot turn to a single page without finding maxims of which all men must approve. This fragmentary construction yields texts, and mottoes, and rules complete in themselves, suitable for common men in any of the incidents of life."
(John William Draper, **A History of the Intellectual Development of Europe,** London, Vol. I, pp. 343-344).

Quran Fountain-head Of Sciences
Hartwig Hirschfeld writes:-
"We must not be surprised to find the Quran the fountain-head of the sciences. Every subject connected with heaven or earth, human life, commerce and various trades are occasionally touched upon, and this gave rise to the production of numerous monographs forming

commentaries on parts of the holy book. In this way the Quran was responsible for great discussions, and to it was indirectly due the marvellous development of all branches of science in the Muslim world..... This again not only affected the Arabs, but also induced Jewish philosophers to treat metaphysical and religious questions after Arab methods. Finally, the way in which Christian scholasticism was fertilised by Arabian theosophy need not be further discussed."

"Spiritual activity once aroused within Islamic bounds was not confined to theological speculations alone. Acquaintance with the philosophical astronomical and medical writings of the Greeks led to the pursuance of these studies. In the descriptive revelations Muhammad repeatedly calls attention to the movement of the heavenly bodies, as parts of the miracles of Allah forced into the service of man and therefore not to be worshipped. How successfully Moslem people of all races pursued the study of astroonomy is shown by the fact that for centuries they were its principal supporters. Even now many Arabic names of stars and technical terms are in use. Medieval astronomers in Europe were pupils of the Arabs........"

"In the same manner the Quran gave an impetus to medical studies and recommended the contemplation and study of Nature in general."

(Hartwig Hirschfeld, *Ph. D., M.A.R.A.S., New Researches into the Composition and Exegesis of the Quran,* London 1902, p. 9.)

Quran Created New Phase Of Human Thought

Rev. G. Margoliouth states:-

"The Quran admittedly occupies an important position among the great religious books of the world.

Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character."
(Rev. G. Margoliouth, **In Introduction To The Koran** *by Rev. J. M. Rodwell,* London 1918).

The Koran (Or Quran) Is So Plain And Supreme

Sir William Muir writes:-

"The Qoran is the groundwork of Islam. Its authority is absolute in all matters of religion, ethics and science, equally as in matters of religion...... the Qoran is supreme and much of the tendency is so plain as to admit no question, even among contending sectaries."
(Sir William Muir, **The Life of Mohammed,** London 1903, Ch. The Coran p. VII).

Wisdom Of Most Intelligent, Greatest Philosophers Skilful Politicians Preserved

Laura Veccia Varlieri says:-

"On the whole we find in it a collection of wisdom which can be adopted by the most intelligent of men, the greatest of philosophers and the most skilful of politicians...... But there is another proof of the Divinity of the Quran; it is the fact that it has been preserved intact through the ages since the time of its Revelation till the present day...... Read and reread by the Muslim world, this book does not rouse in the faithful any weariness; it rather, through repetition, is more loved every day. It gives rise to a profound feeling of awe and respect in the one who reads it or listens to it........ It was, therefore, neither by means of violence of arms, nor through the pressure of

obstrusive missionaries, that caused the great and rapid diffusion of Islam, but above all, through the fact that this book, presented by the Muslims to the vanquished with the liberty to accept it or reject it, was the book of God, could show to those in doubt and to those who remained stubborn."[4]
(Laura Veccia Vaglieri, **Apologie de l' Islamisme,** pp. 57-59).

On It Mighty Nations And Empires Can Be Built

Rev. J.M. Rodwell says:-

"It must be acknowledged, too, that the Koran deserves the highest praise for its conceptions of the Divine nature, in reference to the attributes of Power, knowledge, and universal Providence and Unity that its belief and trust in the one God of Heaven and Earth is deep and fervent-and that ....it embodies most of a noble and deep moral earnestness, and sententious oracular wisdom, and has proved that there are elements in it on which mighty nations and ....empires can be built up."
(Rev. J.M. Rodwell, M.A., **The Koran** London 1918, p. 15)

Widely Read, Memorised Most Influential Arouses Hearers To Ecstasies

(9) James A. Michener says:-

"The Koran is probably the most often read book in the world, surely the most often memorised, and possibly the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in an exalted style, it is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies of faith."

"The Koran was revealed to Muhammad between

the years 610 and 632 in the cities of Mecca and Medina. Devoted scribes wrote it down on 'scraps of paper, bark and the white shoulder blades of animals.' The early revelations were dazzling assurances that there was only one God, Merciful and Compassionate 'He is Allah, the Creator, the Maker, the Fashioner. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.'

"It was this message that swept away idols, and inspired men to revolutionise their lives and their nations. In later years, when Islam began to penetrate large areas of Arabia and had acquired much power, the revelation dealt with the organisation of society, its laws, procedures and problems."

"Many revered names from Christianity and Judaism appear in the Koran. For example, five important chapters are titled Noah, Jonah, Joseph, Abraham and Mary. Lacking specific chapters of their own, but playing quite important roles, are Jesus, Adam, David, Goliath, Job, Moses, Lot and Solomon."

"The Koran is remarkably down-to-earth in its discussion of the good life. In one memorable passage it directs: "When ye deal with each other in transactions involving future obligations, reduce them to writing.... and get two witnesses, so that if one of them errs the other can remind him. This is juster in the sight of God, more suitable as evidence, and more convenient to prevent doubts among yourselves."

It is this combination of dedication to one God, plus practical Instruction, that makes the Koran unique. Each Islamic nation contains many citizens who are convinced that their land will be governed well only if its laws conform to the Koran."

(James A. Michener, **"Islam— The Misunderstood Religion"**, In the Reader's Digest (American edition) for May, 1955).

Arabic Text Possesses Expressive Force And Explosive Energy

John Naish states:-

"The Quran in its original Arabic dress has a seductive beauty and charm of its own. Couched in concise and exalted style, its brief pregnant sentences, often rhymed, poses an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation."

(John Naish, **M.A. (Oxon) D.D. The Wisdom of the Quran,** Oxford 1937, preface p. viii).

More Read Than Any Other Book

Charles Francis Potter writes:-

"It is more read than any other book in the world. The Christian Bible may be a world best-seller, but millions of followers of the Prophet Mohammed read or recite long sections of Al-Qoran five times a day, every day of their lives, from the time they can talk."

(Charles Francis Potter, **The Faith Men Live By,** Kingswood Surrey, 1955, p. 81).

The Conquering Turks Were In Turn Conquered By Faith

(10) E. Denison Ross opines:-

"It must, however, be borne in mind that the Koran plays a far greater role among the Mohammadans than does the Bible in Christianity in that it provides not only the canon of their faith, but also the text-book of their ritual and the principles of their Civil Law."

"It must not, however, be forgotten that the central doctrine preached by Muhammad. . . . was the unity of God, and that the simplicity of his creed was probably

a more potent factor in the spread of Islam than the sword of the Ghazis."

"Islam, although seriously affecting the Christian world, brought a spiritual religion to one half of Asia, and it is an amazing circumstance that the Turks, who on several occasions let loose their Central Asian hordes over India and the Middle East, though irresistible in the onslaught of their arms, were all conquered in their turn by the faith of Islam and founded Muhammadan dynasties........"

"Thus through all the vicissitudes of thirteen hundred years the Koran has remained the sacred book of all the Turks and Persians and of nearly a quarter of the population of India. Surely such a book as this deserves to be widely read in the West, more especially in these days when space and time have been almost annihilated by modern invention and when public interest embraces the whole world."

(E. Denison Ross, **Introduction to The Koran,** by George Sale, London pp. v—vii).

Women Excluded From Paradise Ignorantly Affirmed"

J. Shillidy states:-

"Women are excluded, it is sometimes ignorantly affirmed, from the Mohammedan Paradise. The Koran says, 'Enter Into Paradise ye and your wives' (43:70), and we are told that 'whoso hath done the things that are right whether male or female-shall enter Paradise. (40:43; 4:123)

(J. Shillidy, D.D. **The Lord Jesus in the Koran 1913**, p. 109)

Dr. Henry Stubbe writes:-

"I am Allah the Seeing. (This is) a Book which we have revealed to you that you may bring forth men, by

their Lord's permission, from darkness into light, to the way of the Mighty, the Praised One." (The Qur'an 14:1).

"The truth is, I do not find any understanding author who controverts the elegance of the Al-Qoran, it being generally esteemed as the standard of the Arabic language and eloquence."

(Dr. Henry Stubbe, M.A., Rise and **Progress of Mohometanism,** London, 1911, p. 158).

Arabic Quran's Grandeur And Beauty Cannot Be Translated

(10) Edward Montet states:-

"All those who are acquainted with the Quran in Arabic agree in praising the beauty of this religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it,."

(Edward Montet, **Traduction Francaise du Couran, Paris** 1929, Introduction), p. 53.

Read And Meditate Upon This Great Book.

Dr. Bertherand writes:-

"To seek knowledge is a duty for every Muslim man and woman. Seek knowledge even though it be in China. The savants are the heirs of the Prophets. These profound words of the great reformer are an indisputable contradiction to those who seek and exert themselves in putting the responsibility of the intellectual degradation of Muslims upon the spirit of the Quran. Let them read and meditate upon this great Book and they will find in it, at every passage, a constant attack upon idolatry and materialism; they will read that the Prophet incessantly called the attention and the mediation of his people to the splendid marvels, to the mysterious phenomenon of creation. The incredulous, sceptical and unbelieving may convince themselves that the importance of the

Book and its doctrine was not to throw back, eventually, the intellectual and moral faculties of a whole people. On the contrary, those who have followed its counsels have been, as we have described in the course of this study, the creators of a civilization which is astounding unto this day."

(Dr. A. Bertherand, **Contribution des Arabes au Progress des Sciences Medicales,** Paris 1883, p. 6).

CHAPTER V

Opinions Of The Non-Muslims About The Status Of Women In Islam

Hypnotised By The Words Monogamy And Polygamy: Do Not Look At What Lies Behind.

Annie Besant opines:-

"You can find others stating that the religion (Islam) is evil because it sanctions a limited polygamy. But you do not hear as a rule the criticism which I spoke out one day in a London hall where I knew that the audience was entirely uninstructed. I pointed out to them that monogamy with a blended mass of prostitution was a hypocrisy and more degrading than a limited polygamy. Naturally a statement like that gives offence, but it has to be made, because it must be remembered that the law of Islam in relation to women was until lately, when parts of it have been imitated in England, the most Just law, as far as women are concerned, to be found in the world. Dealing with property, dealing with rights of succession and so on, dealing with cases of divorce, it was far beyond the law of the West, in the respect which was paid to the rights of women. Those things are forgotten while people are hypnotised by the words monogamy and polygamy and do not look at what lies behind it in the West—the frightful degradation of women who are thrown into the streets when their first protectors, weary of them, no longer give them any assistance."

(Annie Besant, **The Life and Teachings of Muhammad,** Madras, June, 1932 p. 3.)

Woman Is More Protected By Islam Than Christianity

Annie Besant says further:-

"I often think that woman is more free in Islam than in Christianity. Woman is more protected by Islam than by the faith which preaches monogamy. In Al-Quran the law about woman is more just and liberal. It is only in the last twenty years that Christian England has recognized the right of woman to property, while Islam has allowed this right from all times.... It is a slander to say that Islam preaches that women have no souls." (*Ibid*, page 25 and 26).

La Vie Juridique contains:-

"........Under Islamic Law the capacities of women were in general much more extended than they are today according to the conception of law.
(*La Vie Juridique des Peuples,* Vol. VII, *edited by Levy-Uliman and Mirkine-Guetzevitch,* Paris, 1939, p. 154)—

J.E. Clare McFarlane writes:-

"Whether the question is considered socially, ethically or religiously, it can be demonstrated that polygamy is not contrary to the highest standards of civilization........The suggestion offers a practical remedy for the problem of the destitute and unwanted female; the alternative is continual and increased prostitution, concubinage and distressing spinsterhood."
(J.E. Clare McFarlane, **The case for Polygamy,** London 1934, p. 30)

William Kelly Wright opines:-

"In fact most Mohammadans in all ages have had only one wife." (William Kelly Wright, Philosophy of Religions, New Yorm 1935, p. 508)

James A. Michener opines:-

"Western writers have based their charges of voluptuousness mainly on the question of women. Before Muhammad, however, men were encouraged to take innumerable wives; he limited them to four only, and the Holy Quran is explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one."
(*James A. Michener*, pp. cit).

Will Durant states:-

"In like manner He (Muhammad) improved the position of woman......He allowed women to come to the mosque, but believed that 'their homes are better'; yet when they came to his services he treated them kindly even if they brought sucking babies; if, says an amiable tradition, he heard a child cry, he would shorten his sermon lest the mother be inconvenienced. He put an end to the Arab practice of (feminine) infanticide (xvii, 31). He placed woman on the same footing with man in legal processes and in financial independence; she might follow any legitimate profession, keep her earnings, inherit property, and dispose of her belongings at will (iv, 4, 32). He abolished the Arab custom of transmitting women as property from father to son. Women were to inherit half as much as the male heirs, and were not to be disposed of against their will.... a tradition quotes the Prophet as saying to women, 'It is permitted to you to go out for your needs'.... we find Moslem women moving about freely and unveiled in the Islam of his time, and a century thereafter.'
(*Will Durant:-* The Age of Faith, pp. 181, 182, 183).

CHAPTER VI

SOME SAYINGS OF THE HOLY PROPHET (PEACE BE ON HIM)

Reason

God has not created anything better than Reason.

Heart And Its Refinement

There is a polish for everything, and the polish for the heart is the rememberance of Allah.

Verily there is a piece of flesh in the body of man, and when it is good, the whole body is good; but when bad, the whole body is bad, and beware; it is the heart.

Motives

Actions will be judged according to motives.

Hoarding

Whosoever buys and sells at a cheap rate gains great advantage, and he that purchases and hoards to sell at a high price incurs God's displeasure.

If anyone keeps goods till the price rises he is a sinner.

To Help Humanity Is To Help God

Verily God will say, "O children of Adam, I was sick and you did not visit Me:" They will say, "Our Defender; how could we visit Thee, for Thou art the Lord of the Universe, and art above sickness". Allah will answer "O men, such and such one was ill, and ye did not visit him". Allah will then say "O children of Adam, I asked you for food, and you did not give it to Me." ' They will say, "O our Patron, how could we

give Thee food, seeing Thou art the Cherisher of the Universe, and art above hunger and eating" Allah will answer and say, "Such and such one asked you for food, and ye gave it not to him."

Moral Excellence

The most perfect of the believers in faith is the best of them in moral excellence.

Irresponsible Utterance

A man does not accuse another of being a transgressor, nor does he accuse him of being a kafir (disbeliever) but it (the epithet) comes back to him if his companion is not such.

Everyone Is A Master

Everyone of you is a master and everyone of you shall be questioned about those under his rule; the king is a master and he shall be questioned about his subjects; and the man is a master in his family and he shall be questioned about those under his care; and a woman is a master in the house of her husband and she shall be questioned about those under her care; and the servant is a master so far as the property of his master is concerned and he shall be questioned about that which is entrusted to him.

Fairness And Tolerance

God admits to heaven a man who is fair and tolerant when he buys and sells and when he adjudges or is adjudged.

What Muslim Is Not

Anyone who is not honest about the securities entrusted to him is a disbeliever, and anyone who is not faithful to promise, is a heathen.

Prevention Of Evil

If anyone of you sees a sin being committed, he must prevent it with his hand (by force) and if he can't do it, he should prevent with his tongue (by words) and if he can't do this even, he should hate it in his heart at least, and this is the weakest form of one's Faith.

Progress And Downfall

The best and the strongest ground for the progress of my Nation will be a firm faith in God, and Righteousness; and the worst cause to destroy my followers will be parsimony and the excess of vain desires.

God Likes Sincerity

God never looks towards your faces and riches, but He always looks only towards your hearts, your sincerity, and the nature of your Deeds.

Sympathy

In the sight of God the best of all companions is he, who is helpful and beneficial to his companion in miserable circumstances and the best of all neighbours is he who is helpful and beneficial to his neighbour in miserable circumstances.

Craving Of Old Age

The son of Adam grows old but two things become young in his mind. Firstly, a greed for more and more

riches, and secondly the avidity for a very long life.

Test Of True Faith

None of you has a true Iman (Faith until his desires are subjected to what I have brought.

Accountability Of Superiors

Never forget that everyone of you is a ruler, and he will be questioned about his subjects on the Day of Judgement.

Gratitude

Whoever is not thankful to human beings, is not thankful to God.

Payment Of Wages

Pay the wages of a labourer before his perspiration becomes dry.

Encroachment

Whoever usurps a few inches of another person's land, it will become a heavy collar in his neck on the Day of Judgement.

Debts Of Martyr

All the sins of a martyr are forgiven by God, but the debt he has to pay.

Elders And Youngers

Anyone of us, who does not take pity on our youngers, and is not respectful and obedient to our elders, is not one of us.

Signs Of Nearing Doomsday

When the Doomsday is near, the following signs will be apparent:

1. Only the distinguished people and one's acquaintances will be saluted.
2. Business of every kind will be common, so much so that a wife will also divorce herself in business with her husband.
3. People will lack the noble feelings of mercy, co-operation and relationship.
4. They will not act according to what they write and say.
5. False witnesses will be very common.
6. And they will try to conceal the true evidence.

Achievements

To be thrifty is half of one's living because of its benefit. Love of mankind and good behaviour towards them is half of Wisdom; and to do proper research is half of knowledge.

Three Good Deeds Which Survive After Death

When a man dies, all good deeds by him are finished, but there are three kinds of deeds which never end. Firstly any kind of beneficial investment for the good of humanity; secondly, the knowledge he has imparted to others; and thirdly pious children, who would always pray for him.

Intention And Action

The reward for all human actions depends upon one's own will and intention.

Five Fundamentals Of Islam

1. There is no one worthy of worship but God, and Muhammad is His true Prophet.
2. The Observance of Prayer.
3. The Payment of Zakat.
4. The Performance of Haj.
5. Fasting in the month of Ramazan.

Monasticism

There is no monasticism in Islam.

Action

No man is true in the truest sense of the word save he who is true in word, in deed, and in thought.

Hypocrite

He is a hypocrite who, when he speaks speaks lies; who after making a promise, breaks it, and who, when trust is reposed in him, fails in his trust.

A Muslim In Society

A Muslim is he from whose tongue and hands Muslims are safe, and a Muhajir is he who flees from what God has forbidden.

Boasting

A community must desist from boasting of its ancestors. All men are the sons of Adam, and Adam was from earth.

Granting Prayers Of Three Persons Beyond Any Doubt

God grants the prayers of three persons beyond any

doubt; the prayers of parents for their children, prayers of a traveller and the prayers of the oppressed person.

Friend

The best of friends is he who is best in behaviour and character.

Warning

One who laughs at a fault of another Muslim will not die till he himself comes to commit the same.

Bribery

The giver of a bribe, the taker of a bribe and the one who arranges this will all find themselves in hell.

An Honest Businessman

The truthful and trusty merchant is associated with the prophets, the upright, and the martyrs.

Begging Against Self-respect

It is better for any one of you to take his rope, bring a load of firewood on his back, and sell it, thereby preserving his self-respect, than that to beg from people whether they give him anything or refuse him.

Limit Of Obedience

A creature is not to be obeyed when it involves disobedience to the Creator.

Hateful Conduct

The man who is most hateful in the eyes of God is the one who quarrels and disputes most.

Suicide

He who throws himself from a mountain and kills himself will be thrown down in the fire of hell and remain in it far ever; and he who sips poison and kills himself wil have his poison in his hand and sip it for ever and ever in the fire of hell.

Justice

Enforce God's prescribed punishments on those who are near (to you in relation) and those who are distant, let no one's blame come upon you regarding the enforcement of God's punishment.

Reward For Helping Others

If anyone cares for his brother's needs, God will care for his needs; if anyone removes his brother's anxiety God will remove from him one of the anxieties of the Day of Resurrection; and if anyone conceals a Muslim's secrets God will conceal his secrets on the Day of Resurrection.

Care Of An Orphan

The best house among the Muslims is one which has an orphan who is well treated, and the worst house is one where an orphan is badly treated.

Reward Of Good Conduct

If anyone guarantees me what is between his jaws and what is between his legs, (i.e. he should not commit fornication), I shall guarantee him paradise.

A mischief maker will not enter Paradise.

Good Conduct

If you guarantee me six things on your part, I shall guarantee you Paradise, speak the truth when you talk, keep a promise when you make it, when you are trusted with something fulfil your trust, avoid sexual immorality, lower your eyes and restrain your hand from injustice.

What Is A Party Affiliation

It is that you help your people in wrong doing.

Dealings Between Two Brothers

It is not permissible for a man to keep apart from his brother more than three days i.e. both turning away from each other when they meet. The better of the two is the one who is the first to give a greeting.

Thought About Others

To harbour good thoughts (about a brother) is a part of well-conducted worship.

Husband And Wife

Shall I tell you which is the best of treasures? A good wife. She is pleasing to her husband's eye, obedient to his word and watchful over his possessions in his absence.

The best of you are those who treat their wives best.

He who has two wives and is inclined wholly towards one of them will have half his body paralysed on the Day of Judgement.

The world is your wealth, and of it, the best of all wealth is a virtuous woman.

Ties Of Kinship

He who desires to enlarge his means or to prolong his life should strengthen his ties of kinship.

A man dutiful to his kin is not the one who merely reciprocate kindly relations but the one who seeks to restore them when they have been broken.

(In a family) the mother's sister has the same place as the mother.

An elder brother has the same claims over the younger as a father over a son.

Charity towards the poor is mere charity; charity towards one's kin is a dual virtue; it is both charity and good kinsmanship.

Real Brotherhood

It is proper that every righteous man should share the pain of his follows in the same way as an aching head makes the whole body ache.

The best friend in God's eyes is one who does good to his friends.

The Aged And Infirm

You have been given help and sustenance because of the needy and the helpless among you.

Look for Me among the weak and the infirm for you have been succoured and provisioned because of those among you who are weak and helpless.

Indeed, seek a remedy for all your ills, for God has provided a remedy for all ills except "Old Age".

If a youth honours an old person on account of his age God will appoint someone to honour him in his old age. Verily, to honour an old man is showing respect to God.

Manners Of Eating And Drinking

Do not drink in one sip like a camel, but in two or three breaths; pronounce the name of God when you start drinking and render thanks by uttering His praise when you finish. Eat with your right hand and eat from the side nearest to you.

Have respect for bread.

Do not smell your food like animals.

There is no vessel worse to fill than a man's belly. A few mouthfuls should suffice to keep him on his feet but if he eats more, then let him fill one-third of his belly with food, one third with drink and leave one-third for easy breathing.

The dish most acceptable in the sight of God is the one which is shared by many hands.

Take off your shoes when you sit down to eat; it is a good habit.

One who is appointed to serve drinks should be the last to drink.

When food is laid out, a man should not leave the party until the food is removed, nor cease from eating even though he be full. If he does, he will embarras the guest.

The Holy Prophet (peace be upon him) forbade to drink standing and to breathe or blow into the vessel.

Dress

Wear white garments for they are the best, and wrap up your dead in them.

When God bestows riches on you, there should appear on you some token of His favour and grace.

The Holy Prophet (peace be on him) decreed a man wearing femine clothes and a woman wearing masculine dress.

Appearance

Take good care of your hair and treat it well.

In the latter days there will be people who will have regard only for appearance and will be averse to self improvement.

Dignity And Self Respect

Try to meet your needs with dignity, for the measure of everything is pre-ordained.

Keep away from disorder in the streets.

He upon whom God bestows affluence should exhibit some signs thereof.

Social Etiquette

Be moderate in friendship, for one day your friend may perhaps turn against you. Likewise be moderate in hostility, may be the hostile one will become your friend one day.

It is not permissible for a person to squeeze himself in between two who are already together, unless they so desire.

He who gets up from his seat and returns to it is entitled to re-occupy it.

Refrain from sitting on the road. Guard your eyes, let no one be put to inconvenience, return the greeting of peace, enjoin virtue and forbid indecency.

A man of authority and a man of learning are entitled to a place of honour.

Sit with elders, seek knowledge from the learned and associate with the wise.

Greet everyone alike if you want peace. It is wrong to extend greetings only to a few.

You should ask permission three times to enter a

house; then if permission is granted, you may enter, otherwise come back.

Keep away from a fool.

One who forsakes his brother for the span of a year has acted as if murdered him.

The eloquence of a man's speech is a part of his attraction.

Refrain from uttering today what you may have to apologise tomorrow.

To get back a gift once made is like licking your own vomit.

Do not have any hesitation about eating with anyone.

(Respect for the Dead)

Speak not ill of the dead or you will bring pain to the living.

Frugality

A frugal person is never reduced to want.

It is good for you to put by something.

Administration

When God puts a person in charge of some affairs of the Muslims and he makes himself inaccessible to their needs, plaints and necessities, God will make Himself inaccessible to this man's needs, plaints and requirements.

When God desires the good of a public servant He makes available to him good counsellors who remind him of his duty when he forgets it and assists him in its discharge if he remembers it; but if God desires something else for him he is beset by evil counsellors who do not remind him when he forgets and do not assist him if he remembers.

God will not bless a nation which does not protect the rights of the weak.

Rulers And Office Holders

The person most blessed in the sight of God and nearest to Him on the Day of Judgement will be a ruler who is just, and the person most obnoxious in the sight of God and farthest from Him will be a ruler who is unjust.

What I fear most for my people are misguided leaders.

When public authority is committed to those who are not fit to exercise it, be ready for the Day of Judgement.

When a ruler begins to act upon mere suspicions, he involves the people in great hardship.

If the person who is put in command over his fellows bolts his doors against the faithful, the wronged, or the needy, he will find the gates of God's Mercy closed when he is in greater need and distress.

Lighten your people's hardships and do not add to them.

Bring them hope not hatred. Give them unity and not discord.

Your Rulers will be as you are.

Justice

When two persons come to you so that you may decide between them, do not come to a decision until you have heard both of them.

The testimony of a man's enemy has no worth, nor the testimony of his family members and servants.

Contending parties in a court of law must stand on equal footing.

Promise

Fulfilment of promise is a part of faith.

Your pledge will be construed in the sense in which it is understood by the other party.

He to whom an obligation is owed can demand for its fulfilment.

Simple Life

A simple way of life is an indication of Faith.

Watchfulness And Deliberation In Affairs

Do not leave a fire burning in the house when you go to sleep.

Do not drink out of a vessel which has remained uncovered.

You have two characteristics which God likes: gentleness and deliberation.

A believer is not stung twice from the same hole.

Judgement

No Judge should give Judgement between two persons when he is angry.

Divorce

The lawful thing which God hates most is divorce.

Warning

A time will come to mankind when a man will not care whether what he gets, comes from a lawful or an unlawful source. If a man buys a garment for ten Dirhams out of which if even one is unlawfully acquired, God most High will not grant his prayer as long as he wears it.

Best Earning

What type of earning is best? From a man's work with his hand and from every business transaction which is permissible.

Whoever desires the world and its riches, in a lawful manner, in order to withhold himself from begging, and for a livelihood for his family, and for being kind to his neighbour, will come to God with his face shining like the full moon on the fourteenth night.

A True Muslim

None of you is a true believer until I am dearer to him than his father, his children and all mankind.

Trust And Promise

He who is not trustworthy has no Faith, and he who does not keep his covenant is not a true believer.

Signs Of Excellent Faith

To love him who loves God and hate him who hates God, and to keep your tongue employed in repeating the name of God. To do unto all men as you would wish to be done unto you and to reject for others what you would reject for yourself.

Fasting

If a person who fasts does not abandon lying and detraction, God cares not about his leaving off eating and drinking, that is, God does not accept his fasting.

A man whilst fasting must abstain from all bad expressions, and not even resent an injury.

Right And Wrong

Righteousness is good character, and sin is that which lurks in your mind and about which you do not want people to know.

Character

The best of you are those who have the best character.

If anyone guarantees me what is between his jaws and what is between his legs (i.e. he should not commit fornication), I shall guarantee him Paradise.

Character Building

I have been sent to perfect good character.

Status Of Woman

The perfect Muslim is one whose disposition is best; and the best of you are those who behave best to their wives.

Let no believing man hate a believing woman. If he hates one trait of her character, he will be pleased with another that is within her.

They have got rights over you in respect of their food and clothing according to means.

A Truthful Muslim

It is not befitting for truthful man to be a reviler.

Quarrelling

Reviling a Muslim is disobedience to God, and fighting with him is infidelity.

Do you know the thing which most commonly brings people into Paradise? It is fear of God and good character. Do you know what most commonly brings

people into hell? It is the two hollow things; the mouth and the private parts.

None of my companions must tell me anything about anyone, for I like to come out to you without any ill-feeling.

Woe to him who tells things, speaking falsely, to make people laugh thereby.

Silence

He who keeps silent will be safe.

Coarse talk disgraces a thing while modesty adorns it.

Guests And Hospitality

It is not right for a guest to stay so long as to become inconvenient to his host.

Whoever believes in God and Hereafter (i.e. a Muslim), must respect his guest.

A man should accompany his guest to the door of his house.

Public Welfare

The first thing which affects the well-being of people is firm belief and asceticism, and the first thing which affects its corruption is niggardliness and false expectations.

Respite

He who grants a respite to one who is in straitened circumstances or who remits his debt will be saved by God from the anxieties of the Day of Resurrection.

The Praise Of Learning

Whoso honours the learned, honours me.

The worst of men is the bad learned man, and a good learned man is the best.

Love For The Sake Of God

The action dearest to God Most High is love for God's sake and hatred for God's sake.

Rulers And The Ruled

No creature is to be obeyed when it involves disobedience to the Creator.

The most excellent Jihad is to speak the truth in the presence of a tyrannical ruler.

As you will be so will you have rulers put over you.

Oppression

Oppression will produce excessive darkness on the Day of Resurrection.

Beware of the plea of the oppressed, for he asks God Most High for his due, and God does not keep one who has a right from receiving what is due.

Good For Evil

Accustom yourselves to do good if people do you worng and not to do wrong even if they do evil.

Crime

The greatest crimes are to associate another with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to a lie.

Intoxicants

A thing which intoxicates, is prohibited even in the smallest quantity.

Do not drink wine, for it is the mother of all evils.

Liquor is the mother of lewdness and the biggest of sins.

The Poor

O Aisha! do not turn the poor away without giving him even if it is only half a date.

Rememberance Of Allah

People will not sit remembering God without the angels surrounding them, mercy covering them, peace descending on them.

He who remembers his Lord and he who does not are like living and the dead.

Spending

It is better for a man to give a dirham as Sadqa during his lifetime than to give hundred at the time of his death.

A Smile

Do not consider any act of kindness insignificant, even if it is only meeting your brother with a smiling face.

Supplications

A man is granted a supplication provided he does not ask for anything sinful or for breaking ties of kinship.

Do not invoke curses on yourselves, or on your children, or on your possessions lest you happen to do it at a time when God grants your requests.

Nothing but supplication (praying) averts the decree, and nothing but righteousness increases life.

Health—A Strong Muslim

The strong believer is better and dearer to God than the weak believer.

Trust In God

If you have your whole trust in God, as you ought, He, most certainly, will give you sustenance, as He does the birds; they come out hungry in the morning, but return full to their nests.

When you ask for anything ask for it from God, and if you seek help seek help from God. Know that if the people were to unite to do you some benefit they could benefit you only what God had recorded for you, and that if they were to unite to do you some harm they could harm you only that which God has recorded for you.

Trust in God, but tie your camel first.

Repentance

A sincere repenter of faults is like him who has committed none.

Humility And Courtesy

Humility and courtesy are acts of piety.

Good conduct is half of Faith.

The most lovable of you are those who are best in behaviour.

A gentle word is charity.

Be courteous. Sit with the poor and the humble, this will exalt you in the sight of God and save you from pride and arrogance.

The qualities which never combine in a good believer are niggardliness and bad behaviour.

It is forbidden for a person to make his brother vacate his seat and occupy it himself.

Good Disposition

Verily, the most beloved of you by me, and nearest to me in the next world, are those having good disposition; and verily, the greatest enemies to me and farthest from me, are the ill-tempered.

He is one of the most perfect Muslims whose disposition is liked most by his own family.

What Is Best

It is better to sit alone than to be in the company of the bad; and it is better to sit with the good than to be alone, and it is better to speak to a seeker of knowledge than to remain silent, and silence is better than bad words.

Each A Mirror

Verily, each of you is a mirror to his brother; then if he sees a vice in his brother he must tell him to get rid of it.

Forgiveness

There is no man who is wounded and pardons the giver of the wound but God will exalt his dignity and diminish his faults.

That person is nearest to God who pardons, when he has in his power, the person who has injured him.

Life In This World And The Hereafter

This life is but a tillage for the next. Do good therefore here that you may reap the benefit thereof; for

striving is the ordinance of God, and whatever Allah has ordained can only be attained by striving.

Death

Death is a blessing to a Muslim. Remember and speak well of your dead, and refrain from speaking ill of them.

Increase the remembrance of the destroyer of all pleasures (that is) Death.

The grave is the first stage of the Journey into eternity.

The World

The love of the world is the root of all evil.

Charity And Zakat

Charity that is concealed appeases the wrath of God.

A man's first charity should be to his own family, if poor.

Every good act is charity; and verily it is a good act that you meet your brother with a cheerful countenance and (even) to pour water from your own bag into his vessel.

Removal of any obstacle from the path is charity.

God is Gracious to him that earns his living by his own labour and not by begging.

The best of all alms is that which the right hand gives and the left hand knows not.

Excellent Of Men

The believer who strives hard in the way of Allah with his person and his property.

Begging

The upper hand is better than the lower. The upper hand is the giver of alms, and the lower is the receiver (beggar).

Verily God loves a Muslim who though poor and with a family, withholds himself from unlawful acts and begging.

Verily it is not right for the rich or a strong and robust person to beg but it is allowable for an Indigent and very needy person.

Whoso opens to himself the door of begging, God will open to him the door of poverty.

The hand that bestows is better than the hand that receives.

Usury And Interest

The taker of usury and the giver of it, and the writer of its papers and the witness to it, are all equal in crime.

When a man gives a loan to another, he must not accept a present.

Even though usury be much it leads in the end to penury.

Heaven

Heaven is what the eye has not seen, nor the ear heard, nor ever flashed across the mind of man.

Women

The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.

Attend diligently to your homes. For you it is a holy endeavour.

When a woman observes the five times prayers and fasts during the month of Ramazan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she pleases.

The rights of women are, sacred. See, therefore, that women are maintained in the rights granted to them.

And the best of you are those who are kindest to their wives.

Widows

One who strives for the widows and the poor is like one who fights in the way of Allah.

A giver of maintenance to widows and the poor is like a bestower in the way of God, an utterer of prayers all the night, and a keeper of constant fast.

Wives

A virtuous wife is a man's best treasure.

A Muslim must not hate his wife; and if he be displeased with one bad quality in her, he will be pleased with another which is good.

The most perfect Muslims are those whose disposition is best; and the best of you are they who behave best with their wives.

Parents

Paradise lies at the feet of mothers.

God' pleasure is in father''s pleasure; and God's displeasure is in father's displeasure.

Servants

To those of your servants who please you give to eat what you eat yourself; and clothe them like yourself; but those who do not please you, part with them; and punish not God's creatures.

The Sick

Feed the hungry and visit the sick, and free the captive if he be unjustly confined.

Whoever goes to see and serve a sick person, for him an angel proclaims from the Heaven and says "Yours is a blessed deed, and blessed is your walk to this person, and I congratulate you, as you have made your residence in Paradise.

Animals

Fear God, in respect of these dumb animals and ride them when they are fit to be ridden and get them off when they are tired.

There is no man who kills a sparrow without cause but God will question him for it.

Relatives

The best of you, before God and His creation, are those who are best to their own families, and I am the best to my family. Whoever cuts ties of kinship will not enter Paradise.

Neighbours

He who believes in Allah and the Day of Resurrection let him cause no harm to his neighbour.

He is not a believer whose neighbour is not secure against his mischief.

He is not a believer who eats his full while his neighbour is hungry by his side.

Gabriel advised me so many times about the rights of a neighbour that I almost believed that a neighbour was going to be made an heir of one's property.

Muslim Brotherhood And Unity

All Muslims are as one body. If a man complains of pain in his head, his whole body feels the pain, and if his eye pains his whole body feels the pain.

Believers are to one another like a building whose parts support one another.

The blood, property and reputation of a Muslim is sacred for all Muslims.

No man is a true believer unless he desires for his brother the same as he desires for himself.

Cleanliness

God is pure and loves purity and cleanliness.

Cleanliness is half of faith.

Contentment

When you see a person who has been given more than you in money and beauty; then look to those who have been given less. God loves those who are content.

Care Of Children

No father has given his child anything better than good manners.

Envy

Keep yourselves far from envy; because it eats up and takes away good actions as fire eats up and burns wood.

Humility

Humility and courtesy are acts of piety.

Whoever is humble to men for God's sake, God exalts his eminence.

Kindness And Mercy

Whoever is kind to His creatures, God is kind to him. Therefore be kind to man on earth, whether good or bad; and being kind to the bad is to stop him from evil; thereby you will be treated kindly in Heaven.

Next to Faith in God, the best quality is kindness towards His People.

All God's creatures are His family; and he is the

most beloved of God who does most good to God's creatures.

Allah ha no mercy on him who is not merciful to men.

God never takes mercy on a person, who does not take mercy on other human beings.

Modesty

True modesty is the source of all virtues.

Modesty a d chastity are parts of Faith.

Pride

The proud will not enter Paradise, nor a violent speaker.

Gentleness

God is gentle and loves gentleness.

Verily, God is mild, and is fond of mildness, and he gives to the mild what he does not to the harsh.

He who is deprived of gentleness is deprived of good.

Every Child Born A Muslim

Every child is born with a disposition towards the natural religion (Islam i.e. submission to the Divine Will). It is the parents who make him a Jew, a Christian or a Magian.

Labour

He who neither works for himself nor for others. will not receive the reward of God.

Those who earn an honest living are the beloved of God.

God is gracious to him who earns his living by his own labour and not by begging.

Marriage

A woman is married for four qualifications; firstly

for her money; secondly for beauty; thirdly for her status of birth; fourthly on account of her virtue, but you should look out for a woman that has virtue; and if you do it for any other consideration, your hands will be rubbed in the dirt.

There is no celibacy in Islam.

The best marriage is that upon which least trouble and expenses are incurred.

The widow shall not be married until she has consented and the virgin shall not be married until her consent is obtained.

Oppressed

Fear the prayer of the oppressed for verily there is no veil between him and God.

Wish For Others (Basic Rule of Conduct)

No man has believed perfectly until he wishes for his brother that which he wishes for himself.

Six Cardinal Principles And Paradise

Guard yourself against six things, and I am your security for Paradise: When you speak, speak the truth; fulfil when you promise; discharge your trust; be chaste in thought and action and withhold your hand from striking and from taking that which is unlawful and bad.

Ink Of The Scholar

The Ink of the scholar is more holy than the blood of the martyr.

Self Control : The most excellent Jihad (Holy war) is for the conquest of self.

The exercise of religious duties will not atone for fault of an abusive tongue.

Anger

No person has drunk a better draught than that of anger which he has swallowed for God's sake.

He is not strong and powerful who throws people down; but he is strong who withholds himself from anger.

Let no Judge decide a case between two parties while in rage.

Some are slow in getting angry and recover their temper quickly, these are the best. Some are quick to anger and recover quickly, their quickness of temper is thus compensated. Some are slow to anger and their anger dies down slowly. In their case also one quality balances the other. The worst are those who are quick to anger and slow to recover.

Truth

Strive always to excel in virtue and truth.

Say what is true, although it may be bitter and displeasing to people.

Adhere to truth, for truth leads to good deeds and good deeds lead to Paradise. Falsehood is vice which leads to Hell.

The speech I love best is one which is truest.

He who repeats a tale about any person (without ascertaining) is one of the liers.

Medicine

Allah has not created any sickness for which he has not created a remedy.

Wisdom

The believer is not bitten twice from the same hole.

Adultery

The adultery of the eye is to cast a lustful eye and the adultery of the tongue is to utter what is forbidden.

There is nothing which God so abhors as His male and female servants committing adultery.

Every eye is an adulterer that looks lustfully at a

woman and every woman who perfumes herself and goes to an assembly where men are present wishing to show herself to them, with a look of lasciviousness, is an adultress.

Lands And Trees

There is no Muslim who plants a tree, or sows a seed, and men, birds or beast eat from them but it is charity for him.

Whoever brings the dead land to life again, that is cultivates waste land, for him is a reward therein.

Debts And Mortgages

O Allah; I seek refuge in Thee from sin and from being in debt.

Delaying the payment of debt by a well-to-do person is injustice.

Trade

The truthful and honest merchant will be with the prophets, the truthful and the martyrs (on the day of judgement).

Allah has forbidden trade in wine and dead (animals) and in swine and idols.

Unlawful Things In Trade

Don't sell merchandise before-hand till it is taken down to the market.

Nobody shall bargain over the bargain of his brother, nor will be seek the hand in marriage which his brother (Muslim) has sought unless permission is granted to him.

Whoever monopolises, is a sinner.

Knowledge And Learning

Go in quest of knowledge even unto China.

Seek knowledge from the cradle to the grave.

The knowledge from which no benefit is derived is

like a treasure from which no charity is bestowed in the way of the Lord.

One learned man is harder on the devil than a thousand ignorant worshippers.

He who knows his own self, knows God.

The ink of the scholar is more holy than the blood of the martyr.

The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

Acquire knowledge. It enables its possessor to distinguish right from wrong; it lightens the way to Heaven; it is our friend in the desert, our society in solitude; our companion when friendless; it guides us to happiness; it sustains us in misery; it is an ornament amongst friends, and an armour against enemies.

Wealth

The best of all riches is contented mind.

Even if there were for a man two valleys (full) of wealth he would aspire for a third one, and nothing would fill man's belly but dust, and Allah turns unto him who turns unto Him.

Certainly a man's wealth is that which he has spent in Allah's way and thus sent it forward, and the wealth of his descendant is that which (he does not spend in Allah's path) and thus leaves behind.

The Best Muslim

The best and the greatest man among you is he, who learns the Holy Quran and teaches it to others.

Saluting

Youngers should salute the elders, walkers should salute the sitting people, and the less in number should salute the more in number.

When you go into your family, give a salutation.

It will be a blessing both to you and to your family.

Duties Towards A Muslim

Every Muslim has six duties to perform for every other Muslim, and they are as follows:—

(1) When he becomes sick, he should go to see him.
(2) When he dies, he should attend his funeral.
(3) When he calls him for help in any calamity, he should assist him.
(4) When he meets him anywhere, he should say "Assalamo-Alaikum", to him.
(5) When he sneezes, he should say "May God take mercy on you."
(6) And he should always be a well-wisher for him in his presence and in his absence.

Drops Of Tears

There are two kinds of drops which are loved and appreciated most by God. First, the drop of tears which are shed in the fear of God, and the second, the drop of a martyr's blood.

Respect For Others' Parents

One of the most vicious deeds is to abuse one's parents. When anybody abuses another person's father, of course he abuses his own father, 'and when he abuses anybody's mother, undoubtedly he abuses his own mother. That is just like abusing one's own parents.

Following The Holy Prophet (Peace be upon him)

Whoever will follow my teachings, and will faithfully stick to my way of living when my nation becomes corrupt, he will have the reward of a hundred martyrs, on the Day of Judgement.

Jealousy

Beware of jealousy for it devours all your good deeds, just as fire devours the wood.

Purient Of Knowledge

Whoever dies while attaining knowledge to enlighten people, and to review Islam, between him and the Prophet (peace be upon him) there will be a difference of only one class in Paradise.

Right Path

I am leaving two things among you, after my death. If you stick to them firmly, you will never go astray from the right path. The first is the Holy Quran, and the other, my conduct and my way of living.

Test Of Nations

For all the nations of the world there has been a testing from God, and the testing for my Nation is Riches.

Best Alms-Giving

The best of alms is that which the right hand gives and the left hand knows not.

Chastity

Modesty and chastity are parts of the Falth. I swear by God there is nothing which God so condemns as his male and female servants committing adultery.

Conscience

If you derive pleasure from the good which you have performed and you be grieved for the evil which you have committed, you are a true believer. When an action pricks your conscience, forsake it.

Peace-Making

Enmity and malice tear up heavenly rewards by the roots.

Prayer

The Lord does not regard a prayer in which the heart does not accompany the body.

Say your prayers standing; but if you are not able,

sitting; and if unable, on your sides.

Prayer is Miraj (Divine ascension or upward progress) of the Faithful.

Jealousy And Suspicion

Jealousy and suspicion disintegrate society.

Refrain from ascribing false motives to others, nor be suspicious of other's actions.

Suspicion is the blackest ill.

Do not look for the faults of others.

Keep yourself far from envy, for it eats up and takes away good actions, as fire eats up and burns wood.

CHAPTER VII

MUHAMMAD'S MESSAGE

By Syed Suleman Nadvi

(English Translation)

In every age messages were given out by Prophets but they had not the stamp of permanence.

Their originals were destroyed; they were arranged after long periods; they underwent alteration; translations changed their mould; there remained no trace of their historicity; they were mixed up with many spurious messages. All this happened within a few centuries. The very fact that they perished in numerous vicissitudes is a mark of their transience. But the message given by the Prophet of Islam was a universal and eternal one, and is preserved in entirety upto this day. It is perfect. No message is to come thereafter. God pronounced the verdict of finality on no earlier message. The Almighty made no covenant with the earlier Prophets to preserve their message.

Says Moses, "The Lord thy God will raise up unto, thee a Prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken" (Deuteronomy Chap. 18 Verse 15).

"And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deuteronomy Chap. 18 Verse 19). "And this is the message where with Moses, the man of God, blessed the children of Israel before his death. And he said, the Lord came from Sinai, and rose up from Seir, unto them; he shines forth from mount Paran, and he came with ten thousands of saints'

from his right hand went a fiery law for them'. (Deuteronomy Chap. 33 Verse 1-2).

The above verses clearly indicate that a new Prophet like Moses is to come and he will bring a fiery law. This shows that Moses' Message was not the final one.

Issiah prophesies the advent of a new Prophet whose teachings will dominate land and see (Chap. 40). In Malachi we find, "Behold, I will send my messenger" (Malachi—Chapt. 3 Verse-1). There are such prophecies in the Psalms and Israelite gospels clearly pointing out that these gospels were not the last word of religion.

The New Testament declares:-

"And I will pray the Father, and He shall give you another comforter, that he may abide with you for ever (Saint John Chap. 14 Verse 16).

But the Comforter' which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. (Saint John Chap. 14 Verse 26).

"And when he is come, he will reprove the world of sin and of righteousness, and of Judgement" (Saint John Chap. 6 Verse 8).

These verses from the New Testament clearly show that it is not the final and perfect message and that some one else will perfect Christ's message. Prophet Muhammad's message claims perfection and holds no promise of a new Prophet. Says the Quran, "I perfected your religion today and give you my blessings". It declared that Muhammad was Khatam-un-Nabeeyeen, the last of Prophets. The Quran lays down, "I close the line of Prophets". Says the tradition, "Beware there shall be no Prophet after me". (Muslim—Babul-Masajid).

Various traditions affirm, "I am the last arch-stone of the edifice of Prophethood." In no verse has the Quran held forth the promise of a new Prophet. Only the message of Prophet Muhammad is the eternal message. Hence, according to the promise contained in "Inna Lahoo La-haflzoon", God has made a covenant for the preservation of this last message.

Let us see if any message other than that of Muhammad is a universal one. The world of Israelites was a naroow one; it meant their tribe only. Their God was the God of Israelites alone. It is the Israelites only who still subscribe to the Jewish faith. It is they alone who are addressed in their gospels. Christ too was searching for the benighted flocks of Israel, and did not elect to throw crumbs before pariah dogs. The Vedas were a sealed book to the non-Aryans. The principle of this monopoly in religion was carried so far that if any Sudra happened to hear a word from the Veda, molten zinc was to be rolled down into his ears.

The Message of Muhammed (p.b.o.h.) the last Prophet is the first and the last universal message. Islam established a League of Nations in which the Arab and the Persian, the Turk and the Tartar, the Indian and the Chinese, the Negro and the European has each a place of equality. As God in Islam is Rabbul Alameen (Sustainer of the Worlds), so the Prophet of Islam is Rahmat-ul-Lil-Alameen (Mercy of the Worlds) and his message a universal one.

"He is an admonition to the world" (Al Furqan).

"Blessed is He Who sent down the distinction upon His servant that He may be a warner to the nations. He, Whose is the Kingdom of Heaven and earth" (Furqan—Distinction, section 1).

The Prophet of Islam came as a warner of mankind. His teaching is meant for the universe, his message is for all. We have in Sura Araf:

"I am a messenger unto you from the Lord Who rules over earth and sky."

Behold, here also the universality of the message is proclaimed. The Prophet was ordered to say, "The Quran was revealed to me in order to awaken you or whomsoever it reaches" (Anam—Cattle).

"We have not sent you, Muhammad, but to awaken humanity." (Saba-Sheba)

These quotations must have brought home the point that Islam alone claimed to be eternal, final, perfect and universal. It is recorded in Sahih Muslim: 'All Prophets before me were messengers unto their respective tribes, but I am a messenger unto all nations.'

Religion has two sides to it, one relating to the mind called belief, the other relating to body, called action. There are three sides to Action. The one in regard to our duties which we owe to God, i.e. Prayers—the other concerning every day affairs called dealings of law, the third concerning the fulfilment of duties towards fellow beings called Morals. ' Belief, prayers, dealings and Morals, the four grand principles of religion, reached, through Muhammad the Prophet, (p.b.o.h.) their climax of perfection.

In Torah and the Gospels the description of belief is quite hazy. There is no doubt in the description of the existence and unity of God; but unsupported by proofs and arguments. Of the attributes of God which help the soul in its growth and development there is no mention either in the Torah or the Gospels. Prophethood, the exposition of Revelation, Prophets as men, their existence

in every nation, their duties, their immaculate innocence—none of these topics has been touched by any message. There is a dim picture in the Torah of Retribution, Paradise and Hell, Doom and Eternity. There are only a few remarks in the New Testament on Paradise and Hell in reply to a Jew's query. But in Prophet Muhammad's (p.b.o.h.) message everything is clear, lucid and detailed.

There is such a shadowy conception of angels in the Book of Moses that, at times, it is difficult to distinguish angels from God. There is mention of one or two angels in the New Testament also. The identity of the Holy Ghost is so very doubtful that we can call it neither God nor Angel or we might call it both. But Prophet Muhammad's message clearly explained the identity, status and functions of angels and also their relations with God, Prophet and the Universe.

This is how Islam perfected belief. But let us now examine Actions (deeds). Prayers from the first side of Actions. In the Book of Moses there is a lengthy description of the carnival of sacrifices and the revelry of rituals, of fasts, and invocations; but it is so indistinct that one misses it very often. Moreover there are no details of prayers, no method of offering them, no fixation of their time. Nor are known the ways of invocations. Nowhere has God taught prayers in His own words. Invocations there are in the Psalms but there is no trace of the method of prayers, their appointed time and other conditions which rule them. In the New Testament there is so very little mention of prayers that it comes to nil. There is mention in one place of Christ's forty days' fast. The objection of Jews is also recorded. 'Why do not your followers fast?' On the night before his

crucifixion, Christ offers an invocation and God teaches him one, but there is no trace of prayers. In the message of Muhammad (p.b.o.h.) the Prophet everything is clear and lucid—the Namaz (prayers), fast, pilgrimage, their conditions, the method of prayers, invocations, effective invocations and the time of prayers, fasts and pilgrimages, humility before the Lord, confession of guilt and contrition. These teachings unfold the faculties of the mind; they are functions to the soul and the spirit of religions. Is it not an undeniable proof of the perfection of Prophet Muhammad's (p.b.o.h.) message?

The next side of Action is Dealings or the Laws of the government and society. In the Book of Mosses there is an ample detail of these laws, preserved to some extent in Prophet Muhammad's (p.b.o.h.) message, but with their severity abated and their parochial nature changed into a universal one. Islam gave those laws the touch of perfection. There is no mention of such laws either in the Psalms or in the New Testament except one or two on divorce in the latter. But one looks to a universal and eternal religion for the laws of Government and Society. As Messiah's message has nothing to say about them, the Christian races had to borrow much from the idolatrous Greeks and Romans. Islam looked carefully and wisely at them and enunciated laws which the theologians of every age have brought to bear on particular issues. For more than a thousand years cultured, highly civilised Islamic countries have followed these laws and still follow them.

The third side of Action is Morals. There are a few commandments of this nature in the Book of Moses. Of the basic principles in that Book there are seven morals of which one is negative and the other six positive.

1. "Honour thy father and thy mother." (Exodus Chap. 20 Verse 12) is the positive one. The negative ones are:
2. Thou shalt not kill (Exodus Chap. 20 Verse 13).
3. Thou shalt not commit adultery (Exodus Chap. 20 Verse 14).
4. Thou shalt not steel (Exodus Chap. 20 Verse 15).
5. Thou shalt not bear false witness against thy neighbour (Exodus Chap. 20 Verse 16)
6. Thou shalt not covert thy neighbour's houses (Exodus Chap. 20 Verse 17).
7. Thou shalt not covert thy neighbour's wife (Exodus chap. 20 Verse 6)

The sixth being contained in the fourth and the seventh in the third, the seven are reduced to four. These commandments have been only repeated in the New Testament and the doctrine of love taught therein. Islam broadened the basis of Morals. Of the twelve principles taught to the Prophet on the occasion of the ascention (Meraj) and described in Sura Asra, eleven are moral ones and one is on the Unity of God. Of these eleven, five are positive, five negative and one a combination of both.

1. Honour thy parents.
2. Give unto others what is their due.
3. Be Kind to orphans.
4. Be honest about thy weight, and measures
5. Fulfil thy promise.

The above are five positive ones.

These five are negative.

1. Thou shalt not kill thy children
2. Thou shalt not shed innocent blood
3. Thou shalt not commit adultery.

4. Thou shalt not go after an unknown thing.
5. Thou shalt not be conceited.

One, a combination of both positive and negative, is:-

"Thou shalt not be a spend-thrift but thou shalt follow the path of moderation."

These basic principles of Islam will show how it came down as the final and perfect religion. It laid down not only basic principles but unfolded the nature of morals, taught man how to harness his energies, pointed out his weaknesses, diagnosed every ill that spirit is heir to, and prescribed the remedy.

This was how Action reached its climax in Islam.

Belief and Action are the two things which comprehend Prophet Muhammad's (p.b.o.h.) message, and which the Quran has described as the only means to salvation. In many places the Quran has laid down that success depends on these two things.

What stands foremost in Prophet Muhammad's (p.b.o.h) message is the status of mankind in the universe and indeed this is the basis of Tawheed (Belief in the Unity of God). Before Islam, Man thought himself inferior to many things. 'He worshipped and bowed before the hard stone, the high mountains, the flowing river, the green trees, the dripping rain, the burning fire, the wild forest, the poisonous serpent, the roaring lion, the milk-giving cow, the bright sun, the radiant star, the dismal night and horrible shapes, in-short, every thing that struck awe in him or benefitted him in any way. Muhammad (p.b.o.h.) the Prophet preached against this foolish worship and struck a bold note by saying: "These things are not your masters,' you are their masters. They are

created for you and not you for them. They bow before you, why should you bow before them? You, who were made after God's image are His vicegerent on earth. You are to rule over them, not they over you. They are at your service, not you at theirs.,"

Call to mind what God said to the angels,""I am going to send my Vicegerent on earth." (Holy Quran).

And it is He Who hath sent you as His Vicegerent on earth. (Holy Quran).

This made man the Lord of the Creation.

"Undoubtedly we have exalted in dignity the sons of Adam". The world was created for them. (Holy Quran)

'Did you not see that God gave you power over everything on earth' (Holy Quran).

It is He who hath made for you everything that is on the face of the earth" (Holy Quran).

The animals were created for men. "We created animals for you, for in their wool there is warmth and other benefits too. (Holy Quran). The rain, the grass and the tree are all for him. "God made the clouds yield rain which water trees. Therewith you feed your animals, He grows corn, olive, dates, grapes and every kind of fruit for you" (Holy Quran). The day and the night, the sun and the moon are all for him. "And he set the day and night, the sun and the moon, to work for you. The stars also work at His instance."

The flowing river is also for man. "And it is He who set the river flowing in order to provide you with meat, comforts and pearls. How the boats tear the

ocean! Think of God's favours and thank Him." (Namal-ant Verse)

The Quran abounds in such verses.

Prophet Muhammad's (p.b.o.h.) message made it clear that Man is the most precious diadem of the universe, is endowed by God with His Vicegerency, and is the final purpose of Creation. Laqad Karramma Bani Adam (We have exalted the sons of Adam) is his peculiar distinction. Can he ever bow before any created thing? Can he ever bow before anyone but God?

Foolish persons raised man to the dignity of God and worshipped incarnations, Pontiffs and Popes. Said Pharaoh, "I am your God."

Surely it was an insult to humanity and so Islam did away with all such follies.

Prominent in the invisible world are angels and in the visible world Prophets but not even they could be worshipped.

"God does not order you to worship angels and Prophets" (Al-e-Imran)

In fine, Prophet Muhammad's (p.b.o.h.) message raised humanity to such a pitch that it cannot bow before anything but God, that there is nothing else to deserve worship. It is He alone who is supreme over the earth and the sky. He can give to whomsoever He likes, He can deprive whosoever He wills. Nobody else can.

"He is God over earth and sky."

"It is for Him to create and order."

"Dominion is only God's."

"There is no partner in His Kingdom."

"Prophet Muhammad's (p.b.o.h.) message, apart from raising the status of mankind, unfolded the secrets of Tauhid. (Belief in the unity of God). Here there is no Caeser

to rival God. All is God's; nothing is Ceaser's; it is His order that rules the Heavens and the Earth, the starry heights and the abysmal depths.

The next basic principle of Prophet Muhammad's (p.b.o.h.) message is that humanity is originally pure, innocent and immaculate, that it is man who makes an angel or a devil of himself and that it lies with him to be this or that. The tablet of his nature is quite a blank one with no mark printed on it. It was the greatest blessing to humanity, because it relieved it of much of sad and melancholy weariness. All the religions of China, India and Burma believe in metempsychosis or the theory of transmigration of souls. Some philosophers of Greece have also shared this belief. Did it not weaken man and atrophy his energies?

Did it not load him with sins? Did it not explain every action as a result of another in his previous life and every life as a continuation of a previous one? Being born again was a sign of sinfulness. "Christianity did not improve on it. It believed that because of the sin of Adam every man is a hereditary sinner. The Christians believe that Christ atoned for the sins of mankind by his crucifixion.

To a depressed, cheerless humanity Prophet Muhammad (p,b.o.h.) brought the message of hope and faith. "Yes are all pure and innocent by nature; there is no such thing as transmigration of soul, your birth is fainted by no sing; it lies with you to be pious or sinful.

"Consider the fig and olive.
And mount Sinai
And this city made secure.
Certainly we created man in the best make,
Then we render him the lowest of the low

Except those who believe and do good,
So they shall have a reward never to be cut off."
"And the soul and its perfection
So he intimated to it by inspiration its deviating
From truth and its guarding (against evil).
He will indeed be successful who purifies it
And he will indeed fail who corrupts it" (Shams)
Sura Verse
What greater proof is needed? We find in Sura
Ad-Dhar (man):—

"Surely we have created man from a small life-germ uniting (itself):- We mean to try him, so we have made his hearing, seeing

Surely we have shown him the way: He may be thankful or unthankful" (Ad-Dahr Section 1)."

We find in Sura Infitar:-

"O man, what has beguiled you from your Lord, the Gracious one, Who created you, then made complete, then made you symmetrical? into whatever form He pleased, constituted you' (Infitar-Section 1.)

In the revealed message of Muhammad (p.b.o.h.) Religion and Nature are synonymous.

Nature is religion and sinfulness an ill that comes from without, says the Quran. 'Then set your faith upright for religion in the right state, the nature made by Allah in which He has made men: there is no altering of Allah's creation: that is the right religion but most people do not know' (Rum).

The Prophet has fully explained this verse in his message. We have in the commentary on Surah Rum (Bukhari). 'Every child is born according to Nature: his parents make him Jew or Christian or fire-worshipper.'

What a message of humanity of hope and Faith.

Man, no longer enchained, is now free in his action.

Before Mohammad, the world was divided into families and tribes. To the Rishis and Munis of Arya Varta God's voice was heard nowhere else. Their God was the God of Arya-Varta only. Salvation was the monopoly of a particular tribe. Zoroaster thought like that. The Israelites believed that there could be no Prophet among non-Israelites. But Prophet Mohammad broke the tribal tie, and did away with every distinction of race and colour. The light of his message shone in Palestine and Persia, India and Arabia.

'Not a nation in whose midst we sent not an awakener' (Holy Quran)

'A guide has come for every nation.' (Holy Quran)

'And we sent, before you, many Prophets unto their respective nations' (Holy Quran)

The Jew does not believe in any non-Jewish Prophet; nor is the Christian required to believe in the Prophets of Israel or the Prophets of some other countries. To the followers of Indian religions God's voice was heard nowhere outside Arya Varta. The Zoroastrian of Persia looked upon other countries as lands of ignorance and darkness. It is Prophet Mohammad alone who looked upon all as made of the same clay, created by the same God, and sharing all the bounties of Nature. According to Islam, messengers were sent in every land—Persia or India, China or Greece or Arabia. A Muslim is bound by his religion to believe in the Prophets of all ages, named or unnamed in the Quran, and in the Books.

Who are Muslims?

Who believe in that which has been revealed to you and that which was revealed before you. (Holy Quran)

In the middle of the Surah we find.

"Righteousness is theirs who believe in God. Doom, Angels, Books and Prophets" (Holy Quran).

At the end of the Sura we find

"They all believe in Allah and His angels, and His Books; and His Apostles. We make no difference between any of his Apostles." (Holy Quran)

It was laid down—

"O you who believe in Allah and His Apostles and the Book which He has revealed to His Apostles and the Books which He revealed before." (Holy Quran)

All so-called religions had set up intermediaries between man and God, there were Kahins in the shrines of olden times. The Levites, looked upon by the Jews as Intermediaries, performed all the religious and sacrificial rites. Of a few Apostles the Christians believed that what they would tie on Earth would be tied on high and what they would unite on Earth would be united on high. The Brahman, created of the right hand of Brahma, has the monopoly of performing all the rites. But in Islam there is no class of Pontiffs and Popes; it knows no priestcraft. Here God alone can tie and untie; He alone can grant pardon. Here there is no spiritual middleman. Every Muslim can be an imam, can perform sacrificial, nuptial and all religious rites. "Call me direct and I will respond." Islam correctly defined the status of Prophets. Islam believes in no intermediate link between man and God. It was the greatest blessing to humanity because it freed mankind from its shackles and relieved it of spiritual slavery. Prophet Mohammad's message pointed out that every man is his own priest, his own Pope, his own Brahman.

From the earliest times extreme views had been held about the holy men who came down on the world

at different periods. Foolish persons raised them to the dignity of God and incarnations. In Babel, Assyria and Egypt the priests were so treated. The Hindus believe in Incarnations. The Jains and the Buddhists exalted their Mahavira and Buddhas to the status of God. The Christians called Jesus of Nazereth, the son of God. The other extreme is that, to the Israelites every one who could prophesy was a prophet. That is why in the Israelite Gospels we find many unmentionable stories about many great Prophets.

Islam correctly defined the status of Prophets. It said 'neither are they God nor God's Incarnations nor God's sons nor God's relatives. They are men, men in flesh and blood. All Prophets were men and the last one said himself "I am a man". The unbelievers asked in wonder "Can a man be a Prophet"? Islam replies in the affirmative.

"Prophet, declare "I am a man."

"I am a man and a Prophet."

He has personally no power over anything in the universe.

He cannot control the supernatural agencies. God alone can tie or untie. The Prophet is neither God nor incarnation.

On the other hand, it is also pointed out that because they are not to be classed with ordinary mortals. They talk to God; the word of God is revealed to them, they are innocent, they guide sinners; there resides in them the power to perform miracles; they. preach; they are the true and faithful servants of God.

CHAPTER VIII

THE LAST SERMON OF THE HOLY PROPHET OF ISLAM

All praise is due to Allah, so we praise Him, and seek His pardon and we turn to Him. We seek refuge with Allah from the evils of ourselves and from the evil consequences of our deeds. Whom Allah guides aright there is none to lead him astray; and there is none to guide him aright whom Allah leads astray. I bear witness that there is no God but Allah, the One, having no partner with Him. His is the sovereignty and to Him is due all praise. He grants life and causes death and is Powerful over everything. There is no god but Allah, the One; He fulfilled His promise and granted victory to His bondsman, and He alone routed the confederates (of the enemies of Islam).

O People, listen to my words, for I do not know whether we shall ever meet again and perform Hajj after this year. O Ye people, Allah says: O people We created you from one male and one female and made you into tribes and nations, so as to be known to one another. Verily in the sight of Allah, the most honoured amongst you is the one who is most God-fearing. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black nor for the black over the white except in Godconsciousness.

All mankind is the progeny of Adam and Adam was fashioned out of clay. Behold! every claim of privilege whether that of blood or property, is under my heels except that of the custody of the Ka'ba and supplying of water to the pilgrims. O people of Quraish, don't appear (on the Day of Judgement) with the burden of

this world around your necks, whereas other people may appear (before the Lord) with the rewards of the Hereafter. In that case I shall avail you naught against Allah.

Behold! all practice of the days of ignorance are now under my feet. The blood revenges of the days of ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabi'ah b. Harith who was nursed in the tribe of Sa'ad and whom the Hudhayis killed. All interest and usurious dues accruing from the times of ignorance stand wiped out. And the first amount of interest that I remit is that which 'Abbas b. 'Abd-al Muttalib had to receive. Verily it is remitted entirely.

O people, verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord, as the sacred inviolability of this day of yours, this month of yours and this very town (of yours). Verily you will soon meet your Lord and you will be held answerable for your actions.

O people, verily you have got certain rights over your women and your women have certain rights over you. It is your right upon them to honour their conjugal rights, and not to commit acts of impropriety, which if they do, you are authorised by Allah to separate them from your beds and chastise them, but not severely, and if they refrain, then clothe and feed them properly.

Behold! It is not permissible for a woman to give anything from the wealth of her husband to anyone but with his consent.

Treat the women kindly, since they are your helpers and are not in a position to manage their affairs themselves. Fear Allah concerning women, for verily you have taken them on the security of Allah and have made their persons lawful unto you by words of Allah.

O people, Allah, the Mighty and Exalted, has ordained to every one his due share (of inheritance). Hence there is no need (of special) testament for a heir (departing from the rules laid down by the Shariah).

The child belongs to the marriage-bed and the violator of wedlock shall be stoned. And reckoning of their (deeds) rests with Allah.

He who attributes his necestry to other than his father or claims his clientship to other than his master, the curse of Allah is upon him.

All debts must be repaid, all borrowed property must be returned, gifts should be reciprocated and a surety must make good the loss to the assured.

Beware, no one committing a crime is responsible for it but himself. Neither the child is responsible for the crime of his father, nor the father is responsible for the crime of his child.

Nothing of his brother is lawful for a ' Muslim except what he himself gives willingly. So do not wrong yourselves.

O people, every Muslim is the brother of other Muslim, and all the Muslims form one brotherhood. And your slaves! see that you feed them with such food as you eat yourselves, and clothe them with the clothes that you yourselves wear.

Take heed not to go astray after me, and strike one another's necks. He who (amongst you) has any trust with him, he must return it to its owner.

O people, Listen and obey, though a mangles Abyssinian slave is appointed your Amir, provided he executes (the Ordinance of) the Book of Allah among you.

O people, No prophet would be raised after me and no new Ummah (would be formed after) you.

Verily I have left amongst you that which will never lead you astray, the Book of Allah, which if you hold fast you shall never go astray.

And beware of transgressing the limits set in the matters of religion, for it is transgression of (the proper bounds of) religion, that brought destruction to (many people) before you.

Verily, the satan is disappointed at ever being worshipped in this land of yours, but if obedience in anything (short of worship is expected that is): he will be pleased in matters you may be disposed to think insignificant, so beware of him in your matters of religion.

Behold, Worship your Lord; offer prayers five times a day; observe fast in the month of Ramadan; pay readily the Zakat (poor-due) on your property; and perform pilgrimage to the House of God and obey your rulers and you will be admitted to the Paradise of your Lord.

Let him that is present, convey it unto him who is absent. For many people to whom the message is conveyed may be more mindful of it than the audience. And if you were asked about me, what would you say?

They answered: We bear witness that you have conveyed the trust (of religion) and discharged your ministry of apostlehood and looked to our welfare.

Thereupon Allah's Messenger (may peace be upon him) lifted his fore-finger towards the sky and then pointing towards people said:

O Lord: Bear Thou witness unto it.
O Lord: Bear Thou witness unto it.

Verily I have left amongst you that which will never lead you astray, the Book of Allah, which if you hold fast you shall never go astray).

And beware of transgressing the limits set in the matters of religion, for it is transgression of the proper bounds (of) religion, that brought destruction to (many people) before you.

Verily, the satan is disappointed at ever being worshipped in this land of yours, but if obedience in anything (short of worship) is expected that so, he will be pleased in matters you may be disposed to think insignificant, so beware of him in your matters of religion.

Behold, Worship your Lord; offer prayers five times a day; observe fast in the month of Ramadhan; pay readily the Zakat (poor-due) on your property; and perform pilgrimage to the House of God and obey your orders and you will be admitted to the Paradise of your Lord.

Let him that is present, convey it unto him who is absent. For many people to whom the message is conveyed may be more mindful of it than the audience.

And if you were asked about me, what would you say?

They answered: We bear witness that you have conveyed the trust (of religion) and discharged your ministry of apostlehood and looked to our welfare.

Thereupon Allah's Messenger (may peace be upon him) lifted his fore-finger towards the sky and then pointing towards people said:

O Lord! bear Thou witness unto it.

O Lord! bear Thou witness unto it.

PART II

Prophet
MOHAMMAD
(Peace be upon him)
IN THE GOSPEL

MOHAMMAD IN THE GOSPEL

This part consists of the prophecies and glad tidings about the advent of the Last Prophet Mohammad (peace be upon him) as foretold in the Gospel of Barnabas, which was accepted as a CANONICAL GOSPEL in the Churches of Alexandria till 325 A.D. In 383 A.D. the Pope acquired a copy of the Gospel which was put in his private library.

When Pope SIXTOS IX (1565-1590) became Pope, his friend Fra Marino saw the Gospel of Barnabas there. He translated it in the Italian language, his mother tongue.

The Italian manuscript was discovered by J.F. Cramer Councellor to the King of Prussia who in 1713 presented it to the Prince Eugene of Savoy. In 1738 along with the library of the Prince it found its way into HOF-BIBLYOTHEX in Vienna. The manuscript in the Imperial Library of Vienna is still there. This was translated into English by Mr. & Mrs. Ragg in Oxford, in 1907 and printed in Oxford, at the Clarendon Press.

Barnabas was a Jew born in Cyprus. His name was Joses and due to his piety and devotion, he was given the title of Barnabas by other apostles.

In the Acts of the Apostles, Barnabas is mentioned as follows:—

"And Joses, who by the Apostles was surnamed Barnabas, which is being interpreted, (the son of Consolation) a Levite and of the country of Cyprus."

Barnabas understood the teachings of Christ better due to his close association with Jesus.

Some extracts from the Gospel of Barnabas are given in the following pages.

EXTRACTS FROM THE GOSPEL OF BARNABAS

Mohammad—Light Of The World—Splendour

Then ascended Jesus to the place whence the scribes were wont to speak. And having beckoned with the hand for silence, he opened his mouth, saying: 'Blessed be the holy name of God, who of his goodness and mercy willed to create his creatures that they might glorify him. Blessed be the holy name of God, who created the splendour of all the saints and prophets before all things to send him for the salvation of the world.

Jesus answered: 'There are written in the prophets many parables, wherefore thou oughtest not to attend to the letter, but to the sense. For all the prophets, that are one hundred and forty-four thousand, whom God hath sent into the world, have spoken darkly. But after me shall come the Splendour of all the prophets and holy ones, and shall shed light upon the darkness of all that the prophets have said, because he is the messenger of God.'

Creation Of Adam

'Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: "There is only one God, and Mohammad is the messenger of God". Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God, that thou hast deigned to create me; but tell me. I pray thee, what meaneth the message of these words: "Mohammed is messenger of God." Have there been other men before me?"

'Then said God: "Be thou welcome, O my servant Adam. I tell thee that thou art the first man whom I have created. And he whom thou hast seen [mentioned]

is thy son, who shall come into the world many years hence, and shall be my messenger, for whom I have created all things; who shall give light to the world when he shall come; whose soul was set in a celestial splendour sixty thousand years before I made anything."

'Adam besought God, saying: "Lord, grant me this writing upon the nails of the fingers of my hands." Then God gave to the first man upon his thumbs that writing; upon the thumb-nail of the right hand it said: "There is only one God." and upon the thumb-nail of the left it said: "Mohammed is messenger of God." Then with fatherly affection the first man kissed those words, and rubbed his eyes, and said: "Blessed be that day when thou shalt come to the world."

Adam And Eve Expelled From Paradise

The angel Michael drove them forth from paradise. Whereupon Adam, turning him round, saw written above the gate, "There is only one God, and Mohammad is messenger of God." Whereupon, weeping, he said: "May it be pleasing to God, O my son, that thou come quickly and draw us out of misery."

Jesus Prepares The Way For Mohammad

Then said Jesus: 'I am a voice that crieth through all Judaea, and crieth: "Prepare ye the way for the messenger of the Lord," even as it is written in Esaias.'

The Religion Of Islam Will Have No End

Jesus answered: 'The miracles which God worketh by my hands show that I speak that which God willeth; nor indeed do I make myself to be accounted as him of

whom ye speak. For I am not worthy to unloose the ties of the hosen or the latchets of the shoes of the messenger of God whom ye call "Messiah," who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end.'

Mohammad—Mercy To Mankind

'Verily I say unto you, that every prophet when he is come hath borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of his hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded; for so promised God to Abraham, saying: "Behold, in thy seed I will bless all the tribes of the earth; and as thou hast broken in pieces the idols, O Abraham, even so shall thy seed do." '

'I therefore say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given 'to all his creatures. O blessed time, when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him:

seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: "O Mohammad, God be with thee, and may he make me worthy to untie thy shoe latchet, for obtaining this I shall be a great prophet and holy one of God." '

Dawn Of The Day Of Judgement

'When these signs be passed, there shall be darkness over the world forty years, God alone being alive, to whom be honour and glory for ever. When the forty years be passed, God shall give life to his messenger, who shall rise again like the sun, but resplendent as a thousand suns. He shall sit, and shall not speak for he shall be as it were beside himself. God shall raise again the four angels favoured of God, who shall seek the messenger of God, and, having found him, shall station themselves on the four sides of the place to keep watch upon him. Next shall God give life to all the angels, who shall come like bees circling round the messenger of God. Next shall God give life to all his prophets, who, following Adam, shall go every one to kiss the hand of the messenger of God, committing themselves to his protection. Next shall God give life to all the elect, who shall cry out: "O Mohammad, be mindful of us!" At whose cries pity shall awake in the messenger of God, and he shall consider what he ought to do, fearing for their salvation.

'The messenger of God shall go to collect all the prophets, to whom he shall speak, praying them to go with him to pray God for the faithful. And every one shall excuse himself for fear; nor, as God liveth, would I go there, knowing what I know. Then God, seeing

this, shall remind his messenger how he created all things for love of him, and so his fear shall leave him, and he shall go nigh unto the throne with love and reverence, while angels sing: "Blessed be thy holy name, O God, our God."

'And when he hath drawn nigh unto the throne, God shall open [his mind] unto his messenger, even as a friend unto a friend when for a long while they have not met. The first to speak shall be the messenger of God, who shall say: "I adore and love thee, O my God, and with all my heart and soul I give thee thanks for that thou didst vouchsafe to create me to be thy servant, and madest all for love of me, so that I might love thee for all things and in all things and above all things; therefore let all thy creatures praise thee, O my God". Then all things created by God shall say: "We give thee thanks, O Lord, and bless thy holy name." Verily I say unto you, the demons and reprobates with Satan shall then weep so that more water shall flow from the eyes of one of them than is in the river of Jordan. Yet shall they not see God.

'And God shall speak unto his messenger, saying: "Thou art welcome O my faithful servant; therefore ask what thou wilt, for thou shalt obtain all." The messenger of God shall answer. "O Lord, I remember that when thou didst create me, thou saidst that thou hadst willed to make for love of me the world and paradise, and angels and men, that they might glorify thee by me thy servant. Therefore, Lord God, merciful and just, I pray thee that thou recollect thy promise made unto thy servant."

'And God shall make answer even as a friend who jesteth with a friend, and shall say: "Hast thou witnesses

of this, my friend Mohammed?" And with reverence he shall say: "Yes, Lord." Then God shall answer: "Go, call them, O Gabriel." The angel Gabriel shall come to the messenger of God, and shall say: "Lord, who are thy witnesses?" The messenger of God shall answer: "They are Adam, Abraham, Ishmael, Moses, David, and Jesus son of Mary."

'Then shall the angel depart, and he shall call the aforesaid witnesses, who with fear shall go thither. And when they are present God shall say unto them: "Remember ye that which my messenger affirmeth?" They shall reply: "What thing, O Lord?" God shall say: "That I have made all things for love of him so that all things might praise me by him." then every one of them shall answer: "There are with us three witnesses better than we are, O Lord." And God shall reply: "Who are these three witnesses?" Then Moses shall say: "The book that thou gavest to me is the first"; and David shall say: "The book that thou gavest to me is the second"; and he who speaketh to you shall say: "Lord, the whole world, deceived by Satan, said that I was thy son and thy fellow, but the book that thou gavest me said truly that I am thy servant; and that book confesseth that which thy messenger affirmeth." Then shall the messenger of God speak, and shall say: "Thus saith the book that thou gavest me, O Lord." And when the messenger of God hath said this, God shall speak, saying: "All that I have now done, I have done in order that every one should know how much I love thee." And when he hath thus spoken, God shall give unto his messenger a book, in which are written all the names of the elect of God. Wherefore every creature shall do reverence to God, saying: "To thee

alone, O God, be glory and honour, because thou hast given us to thy messenger."

'God shall open the book in the hand of his messenger, and his messenger reading therein shall call all the angels and prophets and all the elect, and on the forehead of each one shall be written the mark of the messenger of God. And in the book shall be written the glory of paradise.

'Then shall each pass to the right hand of God; next to whom shall sit the messenger of God, and the prophets shall sit near him, and the saints shall sit near the prophets, and the blessed near the saints, and the angel shall then sound the trumpet, and shall call Satan to judgement.

Then after he had wept, John spake: 'O master, two things we desire to know. The one is, how it is possible that the messenger of God, who is full of mercy and pity, should have no pity on reprobates that day, seeing that they are of the same clay as himself? The other is, how is it to be understood that the sword of Michael is heavy as ten hells; then is there more than one hell?' Jesus replied: 'Have ye not heard what David the prophet saith, how that the just shall laugh at the destruction of sinners, and shall deride him with these words, saying: "I saw the man who put his hope in his strength and his riches, and forgot God." Verily, therefore, I say unto you, that Abraham shall deride his father, and Adam all reprobate men: and this shall be because the elect shall rise again so perfect and united to God that they shall not conceive in their minds the smallest thought against his justice; therefore shall each of them demand justice, and above all the messenger of God. As God liveth, in whose presence I stand, though

now I weep for pity of mankind, so that day I shall demand justice without mercy against those who despise my words, and most of all against those who defile my gospel.

One God One Faith

For even as God is one, so is the faith one. Wherefore God, having created before all things his messenger, gave to him before aught else the faith which is as it were a likeness of God and of all that God hath done and said.

Jesus said: 'It is written there that our God by his word alone hath created all things.'

'Even so it is,' said the priest.

Jesus said: 'It is written there that God is invisible and hidden from the mind of man, seeing he is incorporeal and uncomposed, without variableness.'

'So is it, truly,' said the priest.

Jesus said: 'It is written there how that the heaven of heavens cannot contain him, seeing that our God is infinite.'

'So said Solomon the prophet', said the priest, 'O Jesus.'

Said Jesus: 'It is written there that God hath no need, for as much as he eateth not, sleepeth not, and suffereth not from any deficiency.'

'So is it,' said the priest.

Said Jesus: 'It is written there that our God is everywhere, and that there is not any other God but he, who striketh down and maketh whole, and doeth all that xleaseth him.'

Jesus Is A Human Being

'I am a visible man and a morsel of clay that walketh upon the earth, mortal as are other men. And I have had a beginning, and shall have an end, and [am] such that I cannot create a fly over again.'

'As God liveth, in whose presence my soul standeth, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham saying: "In thy seed will I bless all the tribes of the earth." But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, in so much that scarcely shall there remain thirty faithul ones: whereupon God will have mercy upon the world, and will send his messenger for whom he hath made all things; who shall come from the south with power, and shall destroy the idols with the idolaters; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe 'in him, and blessed is he who shall believe his words.'

Jesus Unhappy That His Followers Will Turn Light Into Darkness

'Unworthy though I am to untie his hosen, I have received grace and mercy from God to see him.'

Then answered the priest, with the governor and the king, saying: 'Distress not thyself, O Jesus, holy one of God, because in our time shall not this sedition be any more, seeing that we will write to the sacred Roman senate in such wise that by imperial decree none shall any more call three God or son of God.'

Then said Jesus: 'With your words I am not consoled, because where ye hope for light darkness shall come; but my consolation is in the coming of the messenger, who shall destroy every false opinion of me, and his faith shall spread and shall take hold of the whole world, for so hath God promised to Abraham our father. And that which giveth me consolation is that his faith shall have no end, but shall be kept inviolate by God.'

Mohammad—A Messenger Of Salvation

Jesus answered: 'The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: "Wait Mohammad; for, for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, in so much that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger of salvation, and thy word shall be true, in so much that heaven and earth shall fail, but thy faith shall never fail." Mohammad is his blessed name.'

Then the crowd lifted up their voices, saying: 'O God, send us, thy messenger: O Mohammad, come quickly for the salvation of the world!'

'Then shall the messenger of God say: "O Lord, there are of the faithful who have been in hell seventy thousand years. Where, O Lord, is thy mercy? I pray thee, Lord, to free them from those bitter punishments."

'Then shall God command the four favourite angels of God that they go to hell and take out every one that hath the faith of his messenger, and lead him is to paradise. And this they shall do,

'And such shall be the advantage of the faith of God's messenger, that those that shall have believed in him, even though they have not done any good works, seeing they died in this faith, shall go into paradise after the punishment of which I have spoken.'

Mohammad—Protects From Satan

Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer was done he sat down near to a palm-tree, and under the shadow of the palm-tree his disciples sat down.

Then said Jesus: 'So secret is predestination, O brethren, that I say unto you, verily, only to one man shall it be clearly known. He it is whom the nations look for, to whom the secrets of God are so clear that, when he cometh into the world, blessed shall they be that listen to his words,' because God shall overshadow them with his mercy even as this palm-tree overshadoweth us. Yea, even as this tree protecteth us from the burning heat of the sun, even so that mercy of God will protect from Satan them that believe in that man.'

The disciples answered: 'O Master, who shall that man be of whom thou speakest, who shall come into the world?'

Jesus answered with joy of heart: 'He is Mohammad, messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring. For he is a white cloud full of the mercy of God, which mercy God shall sprinkle upon the faithful like rain.'

'Lord God the Saviour, save them whom thou

hast given me, in order that Satan may not be able to do aught against them, and save not only them, but every one that shall believe in them.

'Lord, bountiful and rich in mercy, grant to thy servant to be in the congregation of thy Messenger on the day of judgement: and not me only, but every one whom thou hast given me, with all them that shall believe on me through their preaching. And this do, Lord, for thine own sake, that Satan boast not himself against thee, Lord.

'Lord God, who by thy providence providest all things necessary for thy people Israel, be mindful of all the tribes of the earth, which thou hast promised to bless by thy Messenger, for whom thou didst create the world. Have mercy on the world and send speedily thy Messenger, that Satan thine enemy may lose his empire.' And having said this, Jesus said three time: 'So be it, Lord, great and merciful!'

THE GOSPEL Vs. THE GOSPELS

The Story Of The Gospels:

The Gospel has the glad tidings which Jesus announced and Barnabas was appointed by Jesus himself to write the Gospel.

> "And Jesus turned himself who writeth, and said, see, Barnabas that by all means then write my Gospel concerning all that hath happened through my dwelling in the world. And in like manner that which hath befallen Judas, in order that the faithful may be undeceived and every one may believe the truth" (Barnabas 221:1).

Very soon, however, several of the early Christians attempted to put into writing, an account of the life and words of Jesus. (Luke 1:1-4). Four such written accounts of the Gospel (out of many) were latter officially recognized by "the Council of Nicaea 325 C.E., which Constantine himself convoked, inaugurated the theocratic Middle Ages." (Foot note of the Dignity of Man, p. 127—By Herschel Baker).' As we gather from the works of early Christians (already towards the middle of the second century), these records were, owing to their contents, soon called "Gospel". The word "Gospel", then, may mean either the glad tidings, or the books in which later the principal features, of the Apostolic preaching, were gathered. These four little books namely Mathew, Mark, Luke and John, are the biographies of Jesus. They do not give us a full account of all deeds and sayings of Jesus, as St. John himself declared:-

> "There are many other miracles Jesus did in the presence of his disciples, which are not written down in this book, so much as has been written down,

that you may learn to believe Jesus is the Christ." (John, 20:30).

Hereunder, we are, presenting a short story of the Four Gospels which will throw light on the way they came into being.

At the Council of Nicaea, held in the year 325 CE, where two thousands and fortyeight bishops assembled to decide theological matters and also to select, those books from out of a vast collection of manuscripts which, in their Judgement, constituted the authorised word of God, under the Chairmanship of Emperor Constantine. (Gibben—Decline and Fall of the Roman Empire, Chap. xx).

The meeting started with a great deal of enthusiasm. Everyone of the bishops tried to see that his own predetermined concept prevailed. Emperor Constantine used his imperial authority and disqualified seventeen hundred and thirty bishops from having a voice in deciding which books were or were not to be selected as the word of God. This step dampened the spirit of the remaining bishops whom Emperor Constantine chose not to disqualify on consideration of their being in agreement with the preconceived ideas of their sovereign. (Ibid).

Thomas Fain, in his book AGE OF REASON, says that the Councils of Nicaea and Laodicen were held about 350 years after the time of Christ is said to have lived; and the books that compose the New Testament were then voted for YEAS and NAYS, as we now vote a law. A great many that were offered and a majority of NAYS and rejected. This is how the New Testament come into being." (pages 92).

Out of some fifty Gospels, only that of Mathew,

Mark, Luke and John were selected and the rest were burnt. The Emperor then decreed that the above decision be considered as sanctioned by the Divine Will and that the mentioned Four Gospels should be implicitly believed as the word of God. He then ordered that the rejected manuscripts be burnt and that anyone found to be possessing, concealing or otherwise preaching anything other than the authorised word of God should be punished with death. All Bishops bowed down before the power of His Imperial Majesty. Constantine, therefore, produced the first copy of the New Testament.

Thus says H.G. Wood, that:

"The material in the Synoptic Gospels is not affected for the most part by the events of A.D. 79. It has taken shape in the experience of the first generation of Christians, before the fall of Jerusalem. The order in which the stories about Jesus are narrated in the Gospels is obviously in large measure artificial, and it varies from one Gospel to another." (Did Christ really live? PP. 147).

Prof. F.C. Burkitt remarks, that, "the four biographies of Jesus Christ..........are not all independent of each other, and neither of them was intended by its writer to form one of quartetle. But they are all put side by side, unharmonised, one of them being actually imperfect at the end, and one being only the first volume of a large work. All this body of unmethodical literature was casual in its nature. No wonder, because the early Christians expected the end of the world very soon. The four canonical Gospels were only four out of many, and some other besides the four have survived. Each writer just wrote down some odd sayings of the Master that he recollected. Among the miracles described there is only one which is described in all the four Gospels

and others were described and believed in, in other Gospels, which are not mentioned in any of the four canonical Gospels. Some of the Epistles contain expositions of doctrine, but this has been interpreted differently by different churches. There must have been hundreds of such Epistles, and not all the Epistles, now received as Canonical were always so received or intended to be so received. The Apocryphals also was not the only in the field. There were others. They were prophecies of 'things which must shortly come to pass', they could not have been meant for long preservation, "for the time is at hand".

When were these four Gospels written? By the end of the second century A.D. they were in existence, but it does not follow that they had been selected by that date to form a canon. They were merely pious productions comparable to Dean Farrar's LIFE OF CHRIST. They were other GOSPELS besides. And further, the writers of two of them, Mark and Luke, were not among the Twelve Disciples "Called" by Jesus. The first Gospel in the New Testament is ascribed to St. Mathew. Black's Bible Dictionary says that "the Gospel does not impress the readers as being the account of an eye witness. St. Mathew collected the "Logia" (sayings or Oracles) in Hebrew language and interpreted them as best as he could in his native Aramic. Now it is based on a variety of Greek sources makes it difficult to believe that its author was one of the original disciples." With regard to the Gospel of St. John, there is much controversy as to authorship, date, and even as to whether it was all written by one person. Clement of Rome about 97 C.E. and Poly Corp about 112CE quote sayings of Jesus in a form different from those found in the present canonical

Gospels. Poly Corp (Epistle, vii), inveighs much against men "who prevent the sayings of the Lord to their own lusts," thus referring to a book (or a tradition) much earlier than the four orthodox Gospels. An Epistle of St. Barnabas and an Apocalypse of St. Peter were recognised by Presbyter Clement of Alexandria (flourished about 180 CE). The Apocalypse of St. John, which is a part of the present canon in the West, forms no part of the Peshitta (Syriac) version of the Eastern Christians, which was produced about 411-433 CE and which was used by the Nestorian Christians. The final form of the New Testament canon for the West was fixed in the Council of Nicaea 325 CE. The beautiful Codex Sinaiticus which was acquired for the British Museum in 1934, and is one of the earliest complete one of the Bible, may be dated about the fourth century. It is written in the Greek language. Fragments of unknown Gospels have also been discovered which do not agree with the received canonical Gospels.

Fragments of it survive in the received canonical Gospels and in some others, of which traces survive (e.g. the Gospel of Childhood or the Nativity, the Gospel of St. Barnabas etc.).

Authorities: Prof. F.C. Burlsett, on the Canon of the New Testament, in Religion, June 1934, the Journal of Transactions of the Society for Promoting the Religions; R.W. Mackay, Rise and Progress of Christianity; G.R.S. Mead, The Gospel and the Gospels; B.W. Bacon, Making of the New Testament, with its Bibliography; R. Hone, The Apocryphal New Testament, London 1820; H.I. Bell and T.C. Skeat, Fragments of an unknown Gospel and other Christian Papyri, published by the British Museum, 1935.

We know that the author of the St. Luke Gospel consulted documents and gathered his story of Jesus from "Eye witnesses and minutes of the world." (Luke 1:1,2). The man who neither saw nor heard Jesus speak and who wrote from memory of what he heard from people other than Jesus, he cannot repeat the word of Jesus. He wrote only what his own wisdom or writing ability could produce. Therefore we often find differences and contradictions in his Gospel.

Now compare scripture with scripture. We will find, like false witnesses, do not agree among themselves.

CONTRADICTIONS—HISTORICAL, ETC.

(1) Jesus....the son of Joseph; which was the son of Heli. Luke 3:23	(1) And Jacob begot Joseph the husband of Mary, of whom was born Jesus. Matt. 1:16.
(2) And when they had performed all things according in the law of the Lord, they returned into Galilee, to their own city, Nazareth. Luke 2:39.	(2) When he arose, he took the young child and his mother by night, and departed into Egypt. And was there until the death of Harod. Matt. 2:16, 15
(3) And when he went forth to land, there met him out of the city a certain man, which had devils a long time. (Luke 8.27).	(3) And when he was come to other side into the country of the Gergesenes, there him two possessed with devils, coming out of the tombs, exceeding fierce. (Matt. 8:28).

(4) On earth peace, good will toward men. (Luke 2:14)

(4) I am come to send fire on earth, and what will I, if it be already kindled? (Luke. 12:49-53)

(5) If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (Luke 14:26)

(5) Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. 1. John 3:15.

(6) Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. Luke 13:24.

(6) Ask, and it shall be given you, seek and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knockithet it shall be opened. (Math. 7:7,8).

(7) The Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever. Luke 1:32,33.

(7) Jesus answered, My kingdom is not of this world. (John 18:36) We come unto his own, and his own received him not. (John 1:11).

(8) Then came the day of unleavened bread, when the Passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat . .

(8) Now before the feast of the passover, when Jesus knew that his hour was come . . . . . . supper being ended. John 13:1,2.

And they went, and found as he had said to them; and they made ready the passover. And the hour was come, he sat down, and the twelve apostles with him. And he said unto them, with desire I have desired to eat the passover with you before I suffer. Luke 22:7-15.	And it was the preparation of the passover, and about the sixth hour; and he saith unto the jews. Behold your king. But they cried out, Away with him away with him, crucify him. John. 12:14, 15.
(9) And Jesus said unto him verily I say unto thee, Today shalt thou be with me to paradise. Luke 23:43.	(9) Jesus saith unto her, Touch me not; for I am not yet ascended to my Father. John. 12:17.
(10) And he (John the Baptist) shall be filled with the Holy Ghost, even from his mother's womb. Luke 1:13 And Elisabeth was filled with the Holy Ghost. Luke 1:41. And his father, Zacharias, was filled with the Holy Ghost, and prophesied (Luke 1:67. Also Luke 2:25,27.	(10) But this spoke he of the Spirit which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified. John 7:39.
(11) Some of you shall they cause to be put to death. Luke. 21:16.	(11) But these shall not on hair of your head perish. Luke 21:18.
(12) And when he was come into the house, his disciples asked him privately, why could not we cast him out? And he said unto them, This	(12) Verily I say unto you; if ye have faith as a grain of mustard seed.. nothing shall be impossible unto you. Matt. 17:20.

kind can come forth by nothing; but by prayer and fasting. Mark 9:28-27.

(13) He sent unto him the elders of the jews, beseeching him that he would come and heal his servant. Luke 7:3,6.

(13) And when Jesus was entered into capernaum, there came unto him a Centurion, beseeching him. Matt. 8:5.

(14) And one of the malefactors which were hanged veiled on him.... But the other ansing rebuked him. Luke 23:39-40.

(14) And they that were crucified with him reviled him. Mark 15:32.
The thieve also, which were crucified with him, cast the same in his teeth. Mat. 27:44.

St. Augustine mentions in a letter to St. Jerome that "when in the pages of Sacred writ, he says "I come upon anything that is contrary to the truth, I Judge that the text is faulty, that the translation did not strike the right meaning or simply that I do not understand it." (Letter to St. Jerome, ixxx:4).

Now, if it were truly the word of God, God and God alone can authorise or revise it. For, the authority for the word of God remains with God and therefore, it is He and He alone who can revise or rewrite it, there being no other authority above Him to do so. But, if it be the word of man as H.J. Muller described it to be "The greatest single work that man has produced."
(The uses of the Past. P. 90).

Strictly speaking, God is not the author of these Gospels, nor did He actually execute the writing miraculously. Professor J. Volckaert, S.J., of St. Mary's

Theological College, Kurslong, writes in the "Introduction of the Four Gospels, written by F.C. Bulcke, S.J.

"It should be noted that at times the evangelist adds to the discourse of Our Lord his own Theological Interpretation. It is evident that we should not expect the saying of our Lord to be reproduced word for word.... We should not expect a miraculous reproduction of the exact word of our divine Savour; more over, we have not the words of Our Lord as he spoke them in his mother tongue." (P. ix).

The original Gospel of Jesus is nowhere to be found. But even the authenticity of authorship of the Gospels is doubtful. As Dummelow says "Direct authorship of the Gospel by Mathew is improbable". (Dm. P. 620). As regards Mark, he says, "Internal evidence points definitely to the conclusions that the last twelve verses i.e. 16:9-20 are not by St. Mark (Ibid, P. 732). The explanation a to how these verses found a place here, is very interesting. It is stated that the Gospel of Mark, being the first authoritative account of the life of Jesus, gained a good circulation at first, but, later on Mathew and Luke became more popular, and Mark was, to say so, put in shade. When at the close of the Apostelic age an attempt was made (Probably in Rome) to collect the authentic memorials of Apostles and their companions, a copy of the neglected Second Gospel was not easily found. The one that was actually discovered and was used to multiply copies, had lost its leaves, and so a fitting termination (the present Appendix) was added by another hand." (Ibid. p. 733). Further, commenting on the well known confusion of Jesus, Why callest thou me good." (Mark 10:17). Dummelow says that in the revised version of Mathew, Christ's reply is, "Why askest thou

me concerning that which is good" and adds: "The author of Mathew altered the text slightly, to prevent the reader from supposing that Christ denied that he was good." (Ibid p. 730).

For an adequate appreciation of the subject under discussion the following quotation have to be clearly borne in mind:

"We are living in an age of Printing."

"It is hard for us to realize that when the books of the Bible were originally written, there was no printing press to multiply the copies."

"Each copy must be made slowly and laboriously by hand. Under these conditions it was inevitable that, many ancient books should be lost. This largely accounts for the fact that all the original manuscripts of the Bible have perished." (The New Chain Reference Bible No. 4220, p. 180).

Real Gospel

It is, however, clear that to Barnabas was given the privilege and honour of writing the Gospel. Thus, St. Barnabas telling us under God's inspiration how he came to write the Gospel of Jesus. If you are looking for a Real Gospel which claims that it is written under God's inspiration, the Gospel is the Gospel of St. Barnabas.

Apparently the Gospel according to St. Barnabas is entirely different from other four Gospels as (a) St. Barnabas denies the Divinity of Jesus, (b) he denies the death of Jesus on the Cross; but if we look at the matter rather deeply we find that there is practically no difference between the Gospel according to St. Barnabas and the other canonical Gospels.

Now the question arises; who is the 'Right Man' to bring the Gospel into writing, whether the believer of TRIUNE God or whether the person ordained by Jesus?

The study of Old Testament reveals that (1) God Almighty is impartial. (2) The Right one to reproduce the Gospel into writing is authorised by God only. (3) The belief in Trinity is baseless as none of the Prophets ever preached it.

The Revd. W.K. Lauther Clarks writes that "Nowhere in the Synoptic Gospels does Jesus claim divinity for himself, he is always depicted as bearing the same relation to God as other men, being a man in the fullest sense, with soul, intellect and will. If he calls men to him it is to point them to the Father; this must have contributed greatly to the Church's capacity to proclaim the divinity without imperalling monotheisus. The God, to whom he points is not static, but God in action, taking the initiative and seeking to save men. See especially parables of Luke Chapter fifteen." (Concise Bible Commentry p. 195).

"That Jesus never called himself "The Son of God", and never was addressed by that title." (Encyclopaedia Britannica, Vol. iv. p. 2701).

For the conclusive proof that the Gospel according to St. Barnabas tells about Jesus and his way of doing the Lord's work, it corraborates all the goodness of God which reveals Him in some aspect of His Character and dealings with mankind. It contains all the teachings of Jesus as well as his ministerial tours which have been presented most authentically. Thus, it cannot be denied that—

(*a*) Gospel of St. Barnabas is a more accurate, easy to understand, and comprehensible account of the Bible Land than either of the Four Gospels.

(*b*) It deals with all the life events of Jesus according to the time, i.e. historical and geographical aspects.

The Gospel of Barnabas is not a problem of arithmetic that might confuse the minds—it is, on the contrary, as simple as to say that two and two make four. The same arguments used to prove the authenticity of the Four Canonical Gospels go to prove the authenticity of even the Gospel of Barnabas, because the person of St. Barnabas is recognised by the Acts of the Apostles, as follows:-

1. Sympathy — Acts, 4:36,37.
2. Broad Mindedness—Acts, 9:26,27.
3. Gift of Exhortation—Acts, 11:23
4. Spiritfilled—Acts, 11:24
5. Inspiring Influence—Acts, 11:25,27
6. Trustworthy—Acts, 11:29,30
7. Jupiter—Acts 14:12
8. Missionary—Acts 13:2
9. Self—Supporting—1.co. 9:6
10. Son of consolation or Exhortation Acts, 4:36

In addition to these recognized facts, the historical traditions run as follows:—

11. Anglican Church, Celebrates the Day of St. Barnabas every year (See Common Prayer Book).
12. In the light of the Indisputable facts which have been presented in the Acts of the Apostles, we come to the conclusion that as regards the personality of St. Barnabas, he also held High Office in the Church as "Apostle."

"History Of Christianity In The Apostalic Age".

Now, to deny such a personality is similar to the denial of Peter who had denied his 'Lord thrice' and went so far as to curse him. Hence Dr. Jan Slomp, using his own yard stick, writes about Pseudo Barnabas in his brochure and has thus given the picture of his frame of mind—instead of Saint Barnabas and makes no mention at all of the person of Pseudo Barnabas. If the St. Barnabas and Pseudo Barnabas are the names of one and the same person, he should give the reason for calling him 'Pseudo' and throw light on the conditions for admitting one as being inspired. The authenticity of the Gospel of Barnabas cannot be denied by pointing out the style of narration, the quantity of paper or the contradictions, for the same measuring stick can also be applied to the Four Canonical Gospels, as they contain many examples, of contradictions, absurdity, immorality and indecency. We, however, abandon this subject out of respect for our Christian friends, contending ourselves with the following:-

1. There was clearly a great deal of writing by Christians in the period say A.D. 60 to 160. In addition to our New Testament books there were certainly other documents that were read in the churches. These were, first, the Epistle of Barnabas."
   (An Outline of Church History. pp. 68).
2. An Epistle belonging to the late first or early second century is still extant, which has been ascribed to Barnabas since the time of Clement of Alexandria. (The Apostalic Age. P. 426)
3. Dictionary of Bible, Page 247, runs as follows:

"Barnabas—the son of exhertation. A name given

by the disciples to Joseph, a Levity of Cyprus. (Acts 4:36) He is clearly to be distinguished from "Joseph Barnabas, who was surnamed Justus" (Acts 1:23). though there is ancient authority for identifying him with one of the seventy disciples of Our Lord."

(Enseb, 1:12)— Clement of Alexandria Misc. II:20).

With regard to the Authorship of the Gospel of Barnabas we quote the following:'

1. Roderic Dunkerly Says:

"It is known that there was an Apocryphal Gospel attributed to Barnabas in the "Fifth Century". (Beyond the Gospel P. 153)

2. In the Encyclopaedia Britannica, under the heading "Apocryphical Literature" is an entry:

"Gospel of Barnabas in the Gelasian Decree (Decretum Gelasianum) is described as "a compilation of documents anterior to St. Gregory (C 540-604) and it is difficult to determine Gelasin's contribution to it, and at all events as we know it, it is of Roman origin and sixth century or later." Gelasins is explained as Gelasins, St. Confirmed the estrangement between the Eastern and Western Churches by insisting on the removal of the name of Acacins Bishop of Constantinopoles from the deptrycles."

In the first place, if the Gelasian Decree is anterior to St. Gregory, who died 600 then it cannot be later than the sixth century except by a maximum of four or five years. In any case it would be anterior to Islam, which was not born till 623 CE, much later than even circa 604. In the second, if the Gospel of St. Barnabas was condemned in the Gelasian Decree, then how can a document which had been condemned before Islam

was born, be forged by a Muslim convert also hundreds of years later in the fifteenth century?

It is most regretable that even in these enlightened times people pay such regard in religious matters to comments and interpretations without testing them on the criterian of reasons. They, for example, accept that it is absolutely impossible for another Gospel to exist besides the Four recognised Gospels though it is absolutely a wrong concept. In the Council of Nicaea, a large number of Gospels were presented, including Peter's Gospel, the Gospel of Thomas, the Gospel of Barnabas and his Epistles etc. Where are those Gospels now? Why has not the Church published them so far.

3. In this context it may be interesting to our readers that the Gospel found in the Relic of Barnabas is reported to be that of Mathew. If it were true, we would very much like to see it and be honoured by kissing it.

The following points may be borne in mind for further enilghtenment:

(*a*) Mathew wrote down the Logis in the Hebrew (i.e. Aramic Language. Church History, iii, xxxix, 16.)

(*b*) As we gather from the works of early Christian writers, (already towards the middle of the second century) these records were owing to their contents soon called "Gospel" (The Saviour P.V.)

(*c*) "Mathew writing for Jews as an apologist, proving Jesus of Nazareth to be the Messiah announced by the Scriptures and long by chosen people of God." (Ibid p. vii).

It is worth noticing that (i) Barnabas was unitarian;

while Mathew was Trinitarian. (ii) Barnabas regarded Jesus as only a Prophet; while on the contrary Mathew believed that Jesus was the Messiah. (iii) St. Barnabas was a missionary; while Mathew was a mere disciple as mentioned in Compact Dictionary.

(No further notices of him found in New Testament, besides Math. 10:3, MK. 3:18, AC 1:13).

Firstly, reason and record jointly prove that the Gospel, discovered in the Relic of St. Barnabas, was his Gospel. Thus, it rightly said it was Gospel of Barnabas; while the Gospel of Mathew was recognized at the Council of Nicaea 325 C.E.

Secondly, as Barnabas differed from Mathew in his religious school of thought and they had no social attachment or fellow feeling for each other, it is unreasonable to believe that he had such a great regard for the Gospel of Mathew as to will that it might be placed in his grave next to his heart.

Thirdly, in this context we may like to mention that there existed two schools of thought during the Apostalic Age—the Unitarian and the Trinitarian: the Trinitarian was led by the unbaptised King of Constantinople, under whose influence the Unitarians were surpressed and the Trinitarians triumphed during the Nicaea Council. The Gospel of St. Barnabas belongs to the Unitarian School.

It is not difficult to trace the authenticity of Gospel of St. Barnabas with regard to its date, place and language. The general Epistles of St. Barnabas help immensely in this regard. In the light of his Epistles, it can be determined that Gospel according to St. Barnabas was written in the first century C.E. Its well known and trustworthy Italian translation is safe in the Imperial

Library of Vienna, the Capital of Austria. From among the persons, whose names history preserves, Mr. Cramer, Counsellor to the King of Prussia was the first to get this Italian version in 1709 C.E. while he was in Amsterdam (Holland).

This reminds us of how God planned the emancipation of Israel from the clutches of Pharaoh by bringing up Moses in the palaces of the tyrant for His own Glory. Similarly, Martin Luther had emancipated the Bible from the prison of Pope, Fya Marino was chosen by God to emancipate the Gospel of St. Barnabas from the prison of yet another Pope.

How sad it is that every book dealing with life of Jesus in metaphysical language is taken for a Real Gospel. Four such "Man Made Accounts" were officially recognized by the Church as Gospels and were included among the Canonical Scriptures. These four little books are biographies. They do not give us a full account of all the deeds and sayings of Jesus (John 20:30); where. as the Gospel of St. Barnabas contains a complete history of Jesus, from his birth to his ascension, and the most of the circumstances in the Four Gospels are to be found therein. Yet, it appears to be most bare faced forgery merely because Muhammad (p.b.u.h.) is spoken of in and foretold by name, as the Messenger of God, and the great Prophet who was to perfect the dispensation of Jesus, and not because of any rational criticism or historical lacuna.

Dr. Khalil Saadat, a Christian Egyptian Scholar writes in "Introduction" of the Arabic Gospel of St. Barnabas, that since the Gospel of Barnabas mentions the very name of the Holy Prophet Muhammad (p.b.u.h.) in its prophecies, its authenticity is doubtful. It is now clear that the rejection of the Gospel of Barnabas proceeds

from the grudge for the Holy Prophet, and the rest of their argument is merely pretentious and perfunctory.

King Soloman has named the Prophet that was to come "Mohammadin". In Hebrew the suffix 'la' is used to express respect as the term 'Eloha' which means 'God' is mentioned in Bible as "Elohim". It is thus clear that Soloman has quite distinctly mentioned the name of the Prophet that was to come as "Mohammad". But an error is made, intentionally or un-intentionally, by translation of the proper name as "Altogether Lovely". Even the translation 'Altogether Lovely' is a befitting attribute of the Holy Prophet, as mentioned in the words of Hadith. The Hebrew words in Roman script are as follows:

Hikko Mamittadim Vikullo Mahamadim Zehdudi Vezem Raai Benute Yapus Halam.

The English translation thereof is as follows:—

His mouth is most sweet; yea, he is Mohammad altogether lovely. This is my beloved and this is my friend. O daughter of Jerusalem." (Song of Solomon 5:16).

In keeping with this view, St. Barnabas conveys the "Glad Tidings" of the advent of Prophet Mohammad, so as to show by this good news that God Almighty is the only Lord of the world, who is known in the ancient record as God of Abraham and God of Jacob. Remembering the "Law of Progressive Revelation" the progress from Old Testament revelation must be traced in the light of the New Testament.

Similarly, we can discern through the Holy Quran the teaching of the New Testament. The Holy Quran points out yet another progressive revelation, namely, that the Way of Life and Righteousness is not through

'Faith' but also through good works in obedience and love of God. Thus in Islam the good work is LIVING WORK which manifests itself in obedience and that works in LOVE OF GOD.

So far the Divine purpose of the Bible is concerned, it was meant for and confined to a family of Issac. As such its scope of guidance was limited to such an extent that even the conception of God was tribal, God was not known to be of all mankind but God of Jacob. Thus He was a family God.

According to the Love of Progressive Revelation the teachings of the Old Testament can be traced in the New Testament and finally in the Holy Quran duly amplified to enlighten the entire humanity for all time to come and the guiding light of the Quran is to brighten the entire earth. LIGHT cannot be blamed if darkness of the fog of pride and prejudice is in between. The Divine light benefits each and every person on earth and cannot be held responsible if one hides himself in the darkness of ignorance.

In the light of Gospel according to St. Barnabas, it is for us to see whether we should still cling to the uncertain and absolute tribal belief or become an integral part of the great fraternity of Islam and help making the world free from destructive conflicts.

The Closing Remarks As Follows:-

Finally, it is not a matter of wonder that the Begum Aisha Bawany Wakf has published the Gospel of St. Barnabas which was translated by Mr. & Mrs. Ragg and printed at the Clarendon Press in Oxford, 1907. As Muslims claim to be in the true tradition of Abraham

hence all that is of value in the Older Revelations, is incorporated in the Last Message of the Prophets, in Islam.

Islam demands from the Believers to accept God not only as the only Being worthy of worship but also as the Master, the Law-giver and the Sovereign. The Believers are His Vicegerents and must take order from Him for their guidance in every walk of life. God deputed His Messengers to make the dwellers of the earth recognise His Sovereignty and submit to it unconditionally. Hence, from this aspect, it is not a matter of wonder that "WAKF" should publish it.

UNITARIANISM IN CHRISTIANITY

INTRODUCTION

Christianity started with a belief in one God. Paul accepted Christianity when Jesus was no more in this world. Due to Paul Jesus acquired a dual personality and became both man and God. Paul justifies this transformation and innovation by saying "For if the truth of God hath more abounded through my lie unto his glory; why yet I am also judged a sinner". (4 Romans 7.8) It is not understood how would truth abound through a lie. So Jesus of Faith became different from Jesus of History. All attempts made by the Apostles to implicitly follow Jesus were looked upon with disfavour. They were ousted from the Churches that were usually under the control of Pauline Christians. Thus all contact with the real Jesus was lost. But the words of Jesus were safe in the Hebrew Gospels; so it was decided to burn them. Only Gospels in the Greek language were canonised. Thus the way was opened for manipulating them. As a result, no two translations of the Gospel agreed with one another.

Out of atleast 270 different Bibles only four were acceptable to the Church. Even these four were not free from contradictions. Since all the four were claimed to be from the same divine source, contradictions were unthinkable. To meet this difficulty two different solutions were suggested. One was to declare only Luke as the sole acceptable and true Gospel. This simple method could not be accepted for various reasons. Then an attempt was made to produce a synthetic Gospel in the second century A.D. In this Gospel Titian used 96% from John, 75 percent from Matthew, 66 percent from Luke, and 50 percent from Mark. The rest he rejected.

According to Prof Reland E. Wolfe "Mark the earliest Gospel writer about 90 A.D. is perhaps 90% history. Luke was produced a few years later and may be 95% history. Matthew originating about 85 A.D. drops to perhaps 85% history. In John, latest of all, written about 100 A.D. only 5 to 10 percent of its contents can be classified as genuine history. Most of the generally accepted views concerning Jesus have been based on the portions of these Gospels that are un-historical. They are the elaborations and idealisations of the first century Christians". (Challenge of a Liberal Faith by G.N. Marshall). If we put together the views of Titian and Wolfe, in a tabulated form the percentage of the margin of error of the four Gospels will be as follows.

	Matthew	Mark	Luke	John
Titian	25	50	34	4
Wolfe	15	10	5	90 to 95

This not only shows contradictions in the four Gospels but also the differences of opinion between Christian Scholars themselves.

To make matters worse the Greek Bibles were translated into Latin and from Latin into different languages of the world. The translators at every stage took full liberties with the text and made changes at will.' The process continues even today.

To give one example Luke in 1:26, 27, speaks of Virgin Mary. In the Phill's translation she becomes 'young woman'. In the New English Version the saintly lady is called a 'girl'. Thus the emphasis on virginity is lost.

In the early period a Christian could follow a

Bible of his choice. Therefore there was no uniformity of belief amongst the Christians. In 325 an attempt was made to introduce uniformity. Trinity was declared to be the orthodox Christianity. This uniformity, however, was achieved on the point of sword by the Imperial Army. The Emperor was still a pagan then. When he did accept the Christian faith he rejected Trinity and accepted Unitarianism. Arius the leader of Unitarians, who was banished in 325 was recalled. Following the Emperor the Church declared Unitarianism as orthodox Christianity. The next Emperor was also a Unitarian. So in 314 a conference was held in Antioch and Unitarianism was confirmed as orthodox Christianity once again. It was supported at Sirmium in 359 under the influence of the Emperor then ruling the Empire. Later on, another Emperor sympathised with the Trinitarian faith, so at Constantinople in 381 the religion of Emperor was again declared to be the orthodox Christianity. Next we find Pope Honorious supporting the doctrine of 'One Mind' in Trinity. Thus once again Unitarianism entered orthodox Christianity. Pope Honorious died in 638 A.D. In 680 i.e. 42 years after his death a Council was held in Constantinople and Pope Honorious was anathamatised. Thus for more than half a century Unitarianism again was partly accepted by orthodox Christians. This ding-dong must have been every confusing, as far as masses were concerned. It was however understood that a deep understanding existed between the Church and the Holy Roman Emperors. So any one defying the Church was suppressed by the army of the empire. Thus after 325 over a million Christians were killed for not subscribing to the doctrine of the Catholic Church.

While the Church was busy eleminating the dissenters called heretics, Islam made its appearance on the priphery of the Christian world. The leaders at the Vatican must have seen a close parallelism between Islam and unitarianism as preached by Arius.

Both believed in one God. Both claimed to follow Jesus who was regarded as a man. Both believed in the virginity of Mary and both accepted the Holy Spirit but rejected his divinity. So the hatred against Arianism was transferred against Islam. If we look at the crusades against this background they cease to be an isolated phenomenon of Church history but become an extension of the massacre of the Arians by the Church. As Islam continued to progress a grand strategy was formulated to attack Islam both from East and West, in an effort to join hands with a legendary Indian Christian king. Columbus reached America and Vasco da Gama discovered a new route to India. This proved to be a very successful venture. The Christians conquerred the whole world.

During this period of time the Church did not ignore the opposition within. A department known as Inquisition was organised to investigate any case of opposition to the doctrine of the Church. The exact record of how many persons were punished is not known. A list of some of the prominent persons who suffered is given below.

Pothinus Bishop of Lyons and other dissenting Christians killed while a petition was pending before the Pope to show mercy to them.

Saint Iraneus was killed in 200 A.D.

Leonidias, father of Oregen who founded a theological School, was killed.

Clement the Head of the School fled from Alexandria to save his life.

Oregen —— arrested and tortured to death in 154 A.D.

Lucian —— tortured to death in 312 A.D.

Arius —— Poisoned in 336 A.D.

St. John Chryssostom —— Deliberately killed by enforced travelling on foot on snow covered ground.

Pamphilus —— arrested, tortured and killed —— 309 A.D.

Coming into the modern age we find the number of unitarians increasing rapidly. The Church re-acted in a very brutal manner. Some of the important unitarians who suffered imprisonment or death is given below:-

Michael Servetus	....	Burnt alive, 1559
Fausto Sozini	....	Thrown into the sea;
	....	but saved.
Franics David	....	Died in prison, 1579.
John Biddle	....	Died in prison, 1662.
Thomas Emlyn	....	Died in prison, 1741.
Joseph Priestley	....	His house, laboratory
	....	and Church were burnt
	....	to ashes but he escaped
	....	to USA. He discovered
	....	oxygen.

As the power of the Church decreased the persecution of Unitarians called heretics was stopped. A list of some prominent unitarians of modern age is given below. One shudders to think what would have been their fate if they were born a century earlier.

Scientists:

Sir Isaac Newton,
Charles Darwin,
Joseph Priestley.

Poets:

Miton, Wordsworth, Colridge.

Philosophers:

John Locke.

Social Workers:

Florence Nightingale.

Statesmen:

Adlai E. Stevenson, Benjamin Franklin.

Presidents of USA:

Jefferson, Adams, John Quincy Adams.

One wonders what this world would be like if our physicists did not know the Law of Gravity, our zoologists ignorant of the theory of evolution, our laboratories without Oxygen, and hospitals without nurses. We are thankful to God that these unitarians were born in an age when they were allowed to complete the normal span of life. Though they could not express their views on religion openly yet the fact that they died a natural death is the measure of the decline of the power of the Church.

The liberty of conscience was not achieved without a struggle. The brute force, however, failed to destroy the unitarian movement in modern Europe. In Eastern Europe the Unitarian movement was centrally organised by Fausto Sozini and Francis David. It was completely crushed. In the Western Europe and USA it was not centrally directed. It began mostly as an underground spontaneous movement. The leaders could be picked up, but their persecution did not root out

the subterranean movement. The result was that the unitarians did not develop a strong central leadership or a central direction. After leaving the Church the unitarians did not have an alternate organisation to join. Hence the popular criticism that 'Unitarianism leads to atheism'.

Unfortunately the leaders of this movement inheritted all the prejudices of old. They reluctantly admitted to be near Arianism, but they ignored the only organised unitarian religion of today, viz., Islam.

The Western Unitarianism can play a very significant role in the World today. It can, in fact, act as a bridge between the Islamic and the Christian World, leading to a better understanding between the two so that they can put up a united front to counteract the forces of anti-God movement that are out to destroy all religions of the World.

PART I

APOSTOLIC CHRISTIANITY

According to the present-day orthodox Christian belief the Word was God and word was made flesh and the flesh was Jesus. So Jesus taking the human form was the divine "Word". He lived for 33 years and the duration of his ministry was 3 years. According to this belief the words spoken by Jesus were words spoken by God. Jesus was brought up in the house of a carpenter and there is nothing on record that would show that he received any kind of education.

Philosophy, however, had made no impact on Jesus and was totally foreign to him. Jesus knew no other language except Aramaic. His apostles were from the same strata of society. His words were subsequently written down in Hebrew.

After the tragic disappearance of Jesus from the world, there was panic amongst the disciples and they went underground. After some time they began to reassemble at the scene of the departed leader. How many of the 12 disciples and 70 other followers came back is not known. It is however certain that those who dared the Jews and the Romans, were men of faith, sincerity and courage and possessed very deep love for Jesus. This small band of devoted men were meeting regularly to pray the way Jesus taught them.

In this circle walked in Paul who had not met Jesus or any one who had seen Jesus. He had the reputation of being the arch enemy of Jesus. His last known act was stoning of Stephen who had accepted the religion of Jesus. When Paul's ex-teacher Gamaliel tried to

protect Stephen they both were stoned to death under Paul's order. Paul then asked for the hand of Poppaea, the daughter of the High Priest of the Jews. Poppaea possessed haunting beauty, an intriguing mind and no inhibitions regarding morals. She liked Paul but could only have him as a second string. She went to Rome as a comedienne and starting from the stage she climbed up step by step to reach the bed of Nero and ultimately married him, thus becoming the Empress of Roman Empire.

As Poppaea rejected Paul his pride was hurt and he suddenly began to hate all the Jews. Paul in disgust retired from the world and hid himself somewhere in the Arabian desert for three years . His logical mind told him that the Romans persecuted the apostles on the complaint of the Jews. So if he joined the apostles he will be able to settle accounts both with the Jews and the Romans, the two parties he hated. This explains why he went to Jerusalem and knocked at the door of the apostles. The sudden arrival of Paul caused more suspicion than surprise. Could a leopard change his spots was a question on every one's lips. Then again Paul acted in a very unusual way. Instead of trying to learn from them he tried to teach them what true Christianity was. He claimed that he had seen Jesus in a dream, and later on he went to the third heaven to interview Jesus to check if what he heard in his dream was correct. The apostles did not accept the miracle of Paul, more so because what Paul heard in his dream was different from what they themselves heard Jesus from his own lips. The dispute between Paul and apostles was a foregone conclusion. In the heated debtae what the apostles said is not known but what Paul said in his

defence is mentioned in the Bible. He said "If the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner" (4 Roman 7-8). Paul obviously admits the 'lie' but justifies it under the extenuating circumstance that the glory of God had more abounded through it. According to this reasoning if the man Jesus was elevated to Godhood what objections could the apostles have? This line of argument did not appeal to the apostles and the debate dragged on. When almost a breaking point was reached Barnabas intervened. The net result was that the apostles accepted Paul but rejected Pauline Christianity. This compromise did not satisfy Paul and he left in anger for Tarus—his home town.

A few apostles had settled in Antioch. They had gone there after the martyrdom of Stephen, as they feared another spate of persecution from Paul. This city was founded by Selecus Necator. It gradually grew to become the third city of the Roman Empire after Rome and Alexandria. Due to the accumulation of wealth it acquired the reputation of being 'the City of Sin'. In this city of luxurious and fast living the migrating apostles became well known for their fasts, piety and moral life. People who got tired of leading an immoral life, began to cluster round them. Thus the ground was prepared to bring the light of faith in their sinful life. This encouraged the apostles in Jerusalem to send a mission to Antioch to propagate the faith and bring relief to those who were longing to change from the life of sin to the life of piety. The disciples decided to ask Barnabas to undertake the first ever mission for preaching the Gospel to the people of Antioch. Due to his efforts "a consider-

able crowd was added to the Lord". Next Barnabas wanted to extend his activity beyond Antioch. With this in view he went to Tarus and brought back Paul with him. Here Paul met the same apostles who had fled to Antioch to escape from the terror of his persecution. But they both settled down to plan together the evangelical work in the country around.

They worked together for some time but the old controversy was ultimately revived. The result was that they again parted company. From now on Barnabas mysteriously fades away from the pages of the Bible. Left to himself Paul began to formulate his idea of religion. He appreciated the conditions as they then existed. The Romans had conquered Greece. But the Greek philosophy in its turn had captured the imagination of the Romans. Yet philosophy could not replace faith. It was not religion. Under these circumstances Paul produced a religion that encompassed different contradictory elements. He took the unitarianism of the Jews and added to it the trinitarianism of the Pagans. This admixture was added to Christianity. Jesus was deified but the words of Plato were put in his sacred mouth. Out of the "Word" that had become flesh Paul accepted the flesh but interpretated the "Word" at his discretion. Thus a synthetic religion was produced. Mathematically absurd, historically false, yet it was psychologically impressive. In the magnificent temple of his religion that Paul erected, he built doors on all sides. The result was that pilgrims coming from opposite side when they entered the temple got the impression that they were paying homage to the God they were worshipping all along.

To the apostolic Christians truth like the prover-

bial geometrical straight line has length but is said to have no breadth. They did not agree to make changes in the teaching of Christ for the sake of expendiency. To them what Jesus said was the truth and the whole truth. The religion of Paul may receive popular acceptance but was not Christianity. The magic exercised by Paul is so great that millions of Christians today believe in the Pauline Christianity without being conscious of the contradictions involved. Paul was clever enough not to give any definite direction regarding Trinity but he opened the way that lead towards it. It took 300 years for Trinity to become the fundamental doctrine of Christianity and another 200 years to wipe out the traces of unitarianism from the Church established in the name of Jesus.

Some writers are of the view that the day Paul entered Christianity the historical Christ died. Like any other generalisation this also is not wholly true. Although the Pauline Christianity is accepted by the over-whelming majority of Christians yet the Apostolic Christianity is not dead, never was. Barnabas and his followers continued to preach and practise the Christianity they had learnt from Jesus himself. They were always and still are a force to be reckoned with. They have produced saints and scholars that are respected by every sect of Christianity. The Church was always hostile to them and did every thing that she could to obliterate every trace of Unitarianism. No stone was left unturned to destroy the unitarians. Yet they continue to have their separate entity inspite of the heavy odds they were up against.

The Church continued to fight them without showing any mercy. According to Emperor Julian "No wild

beasts are so hostile to man as Christian sects in general are to one another". A fratricidal war is usually more bitter than a confrontation between strangers.

With this in mind we turn to the story of the apostelic Christians. We have already traced their progress from Jerusalem to Antioch. These Christians are also named after this city. Originally they continued to live as Jews and apparently had no intention of breaking away from the ancestral customs and traditions. To them Christianity meant to be a belief in the truth of the message of Jesus, but they also believed that their faith in reality was Judaism properly so called. That Christianity should ever be regarded as a separate religion never occurred to them. The only difference between a Christian and a Jew was that a Christian accepted Jesus while a Jew rejected him. The upper echelon of the Jews was very hostile to Christianity because it posed a threat to their vested interests. It is therefore obvious that the conflict between the Jews and the Christians was started by the Jews in order to safeguard the privileges they enjoyed for centuries.

The conflict came to surface in 70 A.D. to understand this we have to go back to the time when Jesus was born. Then the Jews were expecting the birth of a leader who would destroy the Roman Empire and usher in the rule of the Jews over Jerusalem. They were disappointed in Jesus when he emphasised more on piety and moral life rather than on their political emancipation. Jesus appeared to think that the Jewish society was decadent and rotten to the core and unless they rejuvenated themselves there was no hope for their dream to come true. Jesus in his prophetic wisdom had foreseen that if the Jews started the struggle with-

out moral rejuvenation they will be themselves destroyed. The Jews came to the conclusion that even if Jesus lead them to a victory as their Leaders it would come to an end. From their point of view Jesus was more dangerous than the Romans. So they instituted a false case against Jesus and got him convicted by perjury, intrigue and fraud. The assessment of Jesus proved to be correct. In 70 A.D. when the Jews revolted against the Romans they were massacred and the Temple of Solomon was raised to the ground. In this revolution the Christians refused to be a party to this act of madness and suicide which destroyed the Jews completely. This created a yawning gulf between the Jews and the Christians, and gradually the Christians acquired an entity of their own.

In this period there was no dispute about the human personality and immaculate conception of Jesus among the Christians. Nor his relation with God was a subject matter of discussion. This controversy raised its head in a much later period of time. The common traditional idea that Jesus was a man, supernaturally endowed by God was accepted without question. They could not imagine that Jesus could, or ever, be worshipped as God. Nothing in his words or deeds or in the events of his life led them to modify the existing view. According to one of the earliest apologist, Aristides, the worship of Christians was more purely monotheistic even than of Jews. They were personal disciples of Jesus, so he was accepted as he really was. They remained totally un-affected by the innovations introduced by Paul.

The Apostolic Christians produced a number of scholars whose piety and learning is respected and admired even today. Apostolic, or as it is generally

known as Antiochene, exegesis of scriptures was historical and unlike the orthodox point of view looked not for a hidden meaning in the text but accepted the plain meaning of the words spoken by the inspired Prophet. They were also critical of holding some parts of Bible to be of more value than the others. They insist on the one-ness of God and abhor any dogma if it appears in the slightest degree to savour tritheism. They emphasised the historical Christ and avoided the use of the term 'Son' for him. It will be of interest to mention some leaders of this school.

Iranaeus (130-200)

We first find him carrying a petition on behalf of Pothinus, Bishop of Lyons, to Pope Elutherus. In this petition a request was made to the Pope to stop the persecution of Christians who did not agree with the doctrine of the Church. He was still in Rome when he heard that all the dissenting Christians including Bishop Pothinus were killed. Iranaeus on return succeeded Pothinus as Bishop of Lyons.

In 190 he himself wrote to Pope Victor to stop the massacre of Christians for differences in belief. The story was again repeated and he himself was killed in 200 A.D. for espousing the cause of Christians who did not follow the Pope.

Iranaeus believed in one God and supported the doctrine of the manhood of Jesus. He bitterly criticised Paul for injecting into Christianity the doctrines of pagan religion and Platonic philosophy. Iranaeus quoted freely from the Gospel of Barnabas and it was due to Iranaeus that Fra Marino got interested in this Gospel. This led to a constant search of the Gospel

and ultimately Fra Marino found a manuscript in the Papal library which was an Italian translation of the Gospel of Barnabas.

Tertulian (160—220):

He belonged to the African Church. He was a native of Carthage. He believed in the unity of God and identified Jesus with the Jewish Messiah. He opposed Pope Callistus for teaching that capital sin was forgiven after canonical penance. He stressed the unity of soul and life.

He wrote that 'common people think of Christ as a man', obviously this was the popular Christian religion at that time.

Oregen (185—254)

He was an Egyptian by birth. Perhaps he was born in Alexandria. His father LEONIDAS founded a school and appointed the famous theologian Clement as the head of this institution. Oregen received his education here. The Church did not like the views held by Leonidas who followed the Apostolic Christianity and did not accept the interpretation of Paul. He was murdered in 208. This tragedy so much affected Oregen that he wanted to offer himself for martyrdom but was prevented by his mother.

His teacher Clement finding his life to be in danger fled from Alexandria. His father was dead, and his teacher had gone. So Oregen was forced to step in the breach. As head of the school he soon acquired a reputation for scholarship and courage. Owing to his piety and excessive zeal he mutilated himself following the command of the Bible (Mathews—19—25).

In 230 he was ordained a priest in Palestine, but Bishop Demerius deposed and exiled him. He found refuge in Caesarea in 231. Following the example of his father he started a school in Caesarea and this institution also became very famous.

Jerome the author of the famous Vulgate Bible was his supporter in the beginning but later became his enemy and began to believe in Trinity. In 195 Jerome tried to get Oregen condemned by the Church but owing to his popularity Bishop John could not dare to do so. On the contrary Jerome himself was exiled.

Jerome however succeeded in 250. Oregen was condemned by the Council of Alexandria. He was put in prison and subjected to prolonged torture which resulted in his death in 154. He was accused that he rejected the doctrine of Trinity and preached the Unity of God. He believed that God was supreme and that Jesus was not equal to Him, but was His subordinate.

He wrote about 600 tracts and treatises. He has been described as one of the most appealing characters in 'Church history.' He had a balanced mind in which the intellectual did not destroy the spiritual. From his youth to his last hour he showed an uncommon fearlessness'. He had the conscientiousness and patience of the true scientist. He had the admirable quality of a true teacher and his pupils worshipped him. His critical judgment, creative energy, and catholicity of knowledge are not equalled in any Christian thinker before Erasmus.

DIODORUS

He was a Bishop of Tarus. He is regarded as the leader of the Antiochene School of Christianity.

According to him the world is subject to change.

But the change itself is a condition that implies a beginning and requires to assume that there is a constant factor behind it. Moreover the vaiety of existence and the wisdom displayed in the very process of change points to the underlying unity of origin—suggests a Creator and a Providence. There could only be one such Creator.

Diodorus emphasised complete manhood of Jesus who possessed human soul and human flesh.

LUCIAN (Died—312):

His reputation for sanctity was no less than his fame as scholar. He combined the knowledge of Hebrew with Greek learning. He remained outside the communion of the Church from 270 to 290 A.D. His piety and profound knowledge attracted a large number of people and soon his school became a nursery of Arian doctrine (Harnack.) He believed in the grammatical and literal exegesis of the Scripture. He opposed the dominant mystical and allegorical tendencies and believed in full use of empirical and critical method.

He believed that Jesus could not be equal to God and was subordinate to Him. He was a keen Biblical scholar and revised the Septuagent. He eliminated all the changes made in the Greek translation of the Bible and produced the four Gospels that according to him were true Gospels.

The Church became his enemy and after many tortures he was put to death in 312 A.D.

ARIUS (250—336 A.D.):

The life of Arius is so much intertwined with the life of Emperor Constantine that we cannot understand one without knowing the other. Constantine became

jealous of his own eldest son and heir, Crispus. He got him murdered. The prince was very popular due to his good looks, charming manner, and bravery on the field of battle. His murder cast a gloom over the whole realm. Constantine put the blame for the crime on the step-mother of Crispus and put her in a bath full of boiling water and killed her. Thus he wanted to mitigate one crime with another. The result was just the opposite to what he planned. The partisans of the dead queen joined hands with the opposition. In sheer desparation he appealed to the priests of the Roman Temple; but the priests did not agree that any sacrifice or prayer can absolve Constantine from the two crimes. When Rome became too hot for him he decided to go to Byzantium. He renamed the city after himself and called it Constantinople. Here he met with unexpected support from the Christian Church. It was their belief that capital sin can be forgiven by penance in the Church. The hands of Constantine were so full of problems of administration that life to come was not worrying him; he only wanted to use the Church as an organisation that would be loyal to him. So he gave the Church his full support. The Church with this unexpected support became a strong force almost over-night. Constantine made full use of her. The country around the Mediterranian was dotted with Christian Churches and in his wars the Emperor found the Christian priests performing very useful intelligence duties for him, and their help was an important factor in his efforts to unify Europe under him. Partly in gratitude and partly to destroy the power of the Roman Priests who had refused to support him, Constantine encouraged the Christians to open a Church in Rome. Inspite of this Constantine did not accept Christianity and decided to

allow the Christian and the Roman gods to fight it out amongst themselves. He took a number of decisions to allay the suspicion of the masses to prove that he was still a believer of Jupiter and the other gods in the Pantheon of Rome. Every thing was going on very well when the old controversy between the Pauline and the Apostolic Christianity again raised its head.

The leader of the Unitarian movement was a presbyter known to history as Arius. He was a Libyan by birth. Arius gave a new dimension to the Apostolic School of Christianity. Arius followed implicitly the teaching of Jesus, and refused to accept the innovations introduced by Paul in the religion of Jesus. 'Follow him as he preached' was his motto. His importance can be gauged by the fact that his name has become a synonym for unitarianism even today.

The disciples of Jesus with the exception of Barnabas did not know how to read or write. Since Paul had ousted Barnabas, his Gospel could not enter the Churches established by Paul. As long as the original disciples were alive the message of Jesus lived in their circle. For the following generations it became more and more difficult to follow the record of the teaching of Jesus which to them was only an oral history. The Christian leaders in Greece and Egypt were practical men and they soon realised that the new converts to Christianity still followed the Greek philosophers. So instead of leading them, they began to follow them. The Church could not afford to lose them so they agreed to free the Church from the 'Curse of the Law!, A group of Christians however did not agree with the subterfuge. They however did not have any influence with the upper echelon of the Church. Yet their number was not insignificant. For three hundred

years a bitter controversy was raging between the two sides. During the period when Emperor Constantine was treating the Church as an ally, the organized Church received a violent jolt by Arius. He was not a mere bustling schemer as his enemies would like us to believe. Even they are forced to admit that he was a grave and blameless presbyter. Arius was the disciple of the greatest critic of his time i.e. the venerated martyr Lucian of Antioch who had made a name for learning and like his predecessors was killed for holding views not approved by the Church. So Arius was fully conscious of the danger of entertaining a belief different from the one that was acceptable to the Church. His early life is hidden in mystery. We know that he was a Libyan by birth. In the year 318 we find him in charge of the Church of Baucalis at Alexandria.

Peter Bishop of Alexandria ordained him a Deacon; but later excommunicated him. Achillas, the next Bishop, again ordained him a priest. He had become so popular that when the seat fell vacant he had every chance of becoming the Bishop of Alexandria himself; but he allowed Alexander to sit on the ecclesiastical throne. On account of his views a complaint was made against him. His rival became his judge. Arius was excommunicated.

Arius had gathered such a large following that he had become a headache for the Church. Out of the Church he was a great danger to her; but he could not be accommodated within, as he wanted to establish the unity and the simplicity of the Eternal God. He believed that how so ever much Jesus may surpass other creatures he himself was not of the same substance as God. He was a human being like any other man. The teaching

of Arius spread like wild fire and shook the very foundation of the Pauline Church. The controversy that was simmering for three hundred years suddenly became a conflagration. The Church took shelter behind the Pagan Emperor Constantine. His brute force alone saved her from complete destruction. The salient features of his faith can be summarised as follows:-

GOD:—God is not only absolutely one but also for that reason absolutely simple. He is alone ingenerate, alone external, alone without beginning, alone good, alone almighty, alone unchangable and unalterable and His being is hidden in eternal mystery from the eye of every creature. Arius opposed any idea of manhood of God.

JESUS:- Arius never intended to lower the personality of Jesus. He earnestly pressed in favour of Jesus. He was willing to recognise in him every dignity compatible with the isolation and unity of God. On this point he was not willing to compromise with polytheism. Hence it was necessary to reject any dogma that accepts the divinity of Jesus. Ingenerateness being the very essence of divinity, there can be no son of God in any strict or primary sense.

Generation destroys the singularity of God. It also ascribes to God corporeity and passion which are attributes, and subjects the Almighty to necessity, so that it is on every ground unworthy of diety. Therefore Jesus is inferior to God and he is not eternal. We can visualise a time when Jesus did not exist so again it is proved that he is Not God. He is not the essence of God but a creature essentially like other creatures, definitely unique amongst men. Instead of sharing the divine essence he does not even comprehend his own.

He must depend like every other creature on the help of God's grace. In other words he must have free will like us and a nature capable like ours of moral change, whether for evil or for good. He was morally and physically liable to sin; and nothing but his own virtue kept him as a matter of fact sinless.

Alexandria had become a centre of neo-Platonic philosophy and the concept of Triad had become widely current in the Roman Empire. This was tamely accepted by the Church. Against this background we should try to understand the revolt of Arius for the purity of the Christian faith against the infiltration of heathen belief. So it is obvious that he believed in Jesus but wanted to save Christianity from the curse of polytheism.

His austere life and his dignified character and championship of commonsense in religion made him the idol of the common people. He went from door to door preaching the religion of Unitarianism and was welcomed whereever he went. He wrote a number of theological songs that became very popular with the masses. His views spread like wild fire in every village in Egypt and the Church became the subject of public redicule. Arius went to Caesarea and thus his views began to spread outside Egypt. Wherever he went his dignified bearing commanded respect; and his connection with the School of Lucian secured for him the respect of thinking and learned men. Syrian Bishops like those of Caesarea, Tyro, and Laodicea, began to support him. Eusebius of Nicomedia, who was also a disciple of Lucian held a Council in Bithynia and protested against the excommunication of Arius.

King Licinius tolerated Arianism, but after the

Battle of Chrysoplis, Constantine was victorious and thus the dice was loaded against Arius. By the Edict of Milan Constantine put an end to the persecution of Christians, thus reversing the policy of Diocletian (284-305). The emperor by this wise act got the sympathy and support of the Christians. The Church was useful to the emperor only if it was united and powerful, for a disunited Church could be a danger to the empire. Since Constantine stood before the world as a patron of the Church and if the Church represented only one faction of Cnristians then his open alliance with the Church would ipso facto make the other faction an enemy of the Emperor. This position no administrator could like to be in.

The Emperor could not ignore the political and administrative problems. The songs and the arguments of Arius had resulted in a bloody tumult in Alexandria. The problem was not confined to Egypt and had already spread throughout North Africa and Asia. He realised that his friends in the Church had no hold on these agitators; so it had to be solved either by persuation or by force. His primary interest was to end the disturbance. Since he had acquired the reputation of being a friend of Christians he wanted to make full use of this reputation in order to end the controversy. His first step was to send Hosius of Cordova to Alexandria with a letter addressed both to Alexander and Arius and tried to persuade them to treat the question in dispute as a battle of words about mysteries beyond our reach. He cited the example of Greek philosophers who could argue the deep questions of philosophy without losing their temper. To the Emperor it was a childish quarrel unworthy of sensible men besides being very distressing

to himself. The latter failed to produce any result, so the excitement grew worse and worse with the passage of time. In the words of a modern writer the dispute was due to 'excess of dogmatism founded upon the most abstract words in the most abstract region of human thought'. Both sides were hopeful to get the support of the Emperor. Arius depended on the inherent strength of his teaching in as much as the Emperor could not be expected to understand the mysteries of Trinity and secondly the question of three rulers in the realm would be distasteful to him. Arius also knew that he had the popular support, particularly in Asia and to the Emperor this was what would matter the most.

Within the Royal Palace, Helena the Queen Mother supported the Church. She was a political animal. Administrative expediency was in her blood. On the other hand Constantina the sister of the Emperor was a mystic and supported Arius. In her opinion Arius followed the true teachings of Jesus. She hated politics and loved and feared God. Between the two factions, the Emperor—a master of strategy kept every one guessing. Being a pagon he did not belong to any sect of Christianity. This was the strongest point in his favour.

Inspite of the fact that his advice was not listened to by any party he did not lose patience. Instead of supporting any faction he decided to call a Council, and being a pagon he decided to preside over it as no Christian would be acceptable to the invitees. The Unitarians were idialists and relied on the inherent strength of their case. The leaders of the Church were practical people and they understood fully well that the Emperor was an administrator first and last. They took measures to impress the Emperor.

The neo-Platonic philosophy was the rage of the time. These philosophers believed in the Triad or three Gods. The Church accepted the dogma of Trinity as a fundamental doctrine of Christianity.

The worship of Sun god was popular throughout the empire. The Emperor was considered to be the manifestation of Sun on earth. The Church therefore:-

(*a*) Declared Sunday to be the Christian sabath.

(*b*) 25th December the traditional birthday of Sun god was adopted as the birth day of Jesus.

(*c*) The emblem of Sun god the cross of light became henceforth the emblem of Christianity.

(*d*) The statue of Jesus replaced the idol of Sun god but the ceremonies of 25th December were generally adopted.

The grateful Emperor must have left that the Church was narrowing the gulf existing between Christianity and the religion of the Empire. So the Church must have gone up in his estimation.

To look back to the Council itself, it was called during the summer of 325 A.D. on the occassion of the 20th anniversary of the Emperor's reign, at Nicaea in Bithynia. Nicaea meant 'the city of peace'. The restoration of peace amongst the Christians was regarded as a holy duty for the pagan Emperor. Out of the invitees 223 signed their names. The Emperor rounded the number to 300, and Church' record raised the figure to 318—the mystic number that stands for the cross both of Jesus and of the Sun god. Constantine who presided over the Council, did not know the Greek language in which the discussion was held and knew nothing of the problems that were being discussed. He was only interested in maintaining peace in the empire and

was not interested in the questions raised by the priests of a religion which he neither followed nor understood. The disciples of Arius including Eusebius of Nicomedia knew the scriptures well. Alexander was infirm and old; so he sent the fiery Athanasius to deputise for him. The group supporting Athenasius also knew the scriptures; but they were in a difficult position of supporting the innovations introduced in the verses of scriptures. Here the Arian group always succeeded to have its own against them.

The Church wanted to put three persons on the divine throne; but could produce arguments from the Bible in favour of the only two. Inspite of this the third God i.e. the Holy Ghost was declared to be the third person of the Trinity without giving any reasons in support of this innovation. The disciples of Lucian were sure of their ground; so they forced the Trinitarians to move from one impossible position to another.

The Trinitarians found themselves in a difficult position to define a Christian in a way as to exclude Arius and other Unitarians. They said that the 'Son' was of God! The Arians replied that they themselves were 'of God' as it is written in the Bible 'All things are of God'. So this argument went to prove the divinity of all creatures. Faced with this difficulty the Bishops argued that Jesus was not only 'of God' but also 'of essence of God'. The addition of these words resulted in the opposition of the orthodox Christians as they were of the opinion that these words are not found in the Bible. Thus instead of uniting the Christians it further divided them. In desparation they argued that the Bible says that 'Jesus was the eternal image of Father and true God' The Arians replied that the Bible also says

that 'We men are the image and glory of God'. So not only Jesus but all men can claim to be divine.

The majority of deligates to the Council did not agree with the Church, but even those who signed the creed did so with mental reservation, to please the Emperor. Some of them said: 'The soul is nothing worse for little ink'. Mentioning this Prof. Gwatkin moans that it was not a pleasant scene for a historian. The fact is that Prof. Gwatkin does not write as a historian but as an advocate who accepts a brief to plead a weak case. When he comes face to face with some nagging fact which he cannot explain away, he is naturally irritated.

These were the people who decided under a pagan Emperor what should be the test for an orthodox Christian. The result was as much a surprise to the Trinitarians as to the Arian Party. No one expected the turn it would take. The idea of a universal test was a revolutionary change. This was not liked by any one. The insertion of direct condemnation of Arianism was still a more serious step. Even those who consented did not do so without misgiving. When it came to signing in support of a term not found in the Scriptures and without the authority of the Church, they told themselves that they had signed under duress. The Council which began with such fanfare completely failed to achieve any thing. The one person, who knew what he was at, was the Emperor. He knew that the creed that is based not on conviction but on votes cannot be taken seriously. He knew how and why the Bishops had signed the creed. He was determined not to create the impression that he forced the Bishops to sign against their conviction. So a way out was found to take the

help of a miracle to support the decision of the Council. At this time there were atleast 270 versions of the Gospel according to one source. Some thought there were as many as 4000 different Gospels. It was decided that all the different Gospels should be put under a table in the Council Hall. The Bishops were asked to pray for the whole night so that the correct version of the Gospel may come on the top. In the morning the Gospel acceptable to Athanasius was found to be on the top. It was decided that all the Gospel under the table should be burnt. To possess an un-authorised Gospel was considered to be a penal offence. As a result about one and half million Christians were killed. This was how Athanasius tried to achieve unity in Christianity. On return from the Council the Bishops soon took over the threads of dispute left by the summons of the Emperor. They forgot that they had signed the creed. The conservatives did not hide the fact that they did not consider the creed to be the real Christianity. Only Athanasius was perhaps loyal to it; but even his supporters had their own doubts. In the West it was almost unknown.

St. Hillary thirty years after the Nicaean Council was still a stranger to the Nicaean creed. He says we anathematise those we defended. We condemn either the doctrine of others in ourselves or our own in others, and reciprocally tearing one another to pieces, we have become the cause of each others' ruin. The translation from Greek to Latin was imperfect for the Greek terms of Platonic philosophy, which had been consecrated by the Church, failed to express the mysteries of the Christian faith. Verbal defects in scriptures might introduce into the Latin theology a long train of errors or perplexity.

So the Council instead of bridging the gulf succeeded in widening it and the bitterness between different Christian sects became more bitter than ever before. The temper of the Church was fashioned in such a way that disbanding reason and persuation it learnt the efficacy of force. The first blood bath of the Arians was the beginning. The Goths and the Lambards were converted by the same method. Then the fearful loss of life during the Crusades followed. During the Thirty years' War in Europe it was established that even the belief in Trinity was not enough. The Church had to be obeyed.

To revert to the events after 325 we find that Bishop Alexander died in 328, and a stormy election followed. The Arians and the Meletians put up a strong resistance; but Athanasius was declared elected and consecrated as a Bishop. His election was disputed. The opposition complained of persecution, political intrigue and even of magic.

At the court, Constantina the mystic sister of Constantine was against the killing of the Christians. She never tried to hide that she thought that Arius represented true Christianity. She also opposed the banishing of Eusebius of Nicomedia and at long last she had her way. The return of Eusebius was a great blow to the Athanasian faction. The Emperor gradually began to lean towards the side of Arius. When the election of Athanasius was disputed the new Bishop was called to the Capital. Athanasius however made excuses and did not go to Constantinople. In 335 a Council was held in Tyre to keep the festival of thirtieth year of Constantine's reign. Here Athanasius was forced to attend. He was accused of episcopal tyranny and the atmosphere

was so much charged against him that he left the Council without waiting for the result. He was condemned. The Bishops then went to Jerusalem and the condemnation of Athanasius was confirmed there. Arius was received to communion. The Emperor invited him and his friend Euzous to Constantinople. The patch up between Arius and the Emperor was complete. The Bishops in Jerusalem had already received Arius to communion, so to complete the work of peace Athanasius was again condemned. Athanasius wanted to beard the lion in his own den; so he boldly came personally to Constantinople. He was received in audience by the Emperor. Eusebius knew full well that in Nicaea the decision went against Arius mainly for political reasons; so instead of starting an ecclesiastic debate which the Emperor would not have understood any way, he accused Athanasius of hindering the supply of corn to the capital. This caught Athanasius completely by surprise and he discovered that some one else could also play the game he was expert in. The charge was easily proved and he was sent away to Trier in gaol. Arius was appointed the Bishop of Constantinople. Arius however died in the midst of a procession going to the Cathedral in 336. The Church called it a miracle; but the Emperor knew that it was a case of murder. A commission was appointed to investigate the death of Arius in such mysterious circumstance and Athanasius was found guilty and condemned for the murder of Arius. This crime so much moved the Emperor that he took baptism from the hand of Eusebius. The Emperor died in 337. It was a personal victory of Constantina and the cause for which Arius suffered and died. Thus the Emperor Constantine died in the faith of those he killed.

PART II
MODERN AGE

From the Ancient, we have directly come over to the Modern Period and skipped over the Dark Ages, the Medieval Period of European History. The reason is that during the dark Ages no one could dare to differ from the Church. So the unitarian movement was forced to go under-ground. During this period the Church was firmly established with her headquarters not in Jerusalem but in Rome. She acquired vast territory around this city. This was known as the 'Gift of Constantine'.

With the dawn of Modern Period some scholars began to take a second look at the document and found it to be 'forged'. This shook the very foundation of the Church. The revolt against her became popular. The unitarian movement also came out in the open.

This would explain why we have suddenly come to the Modern Period of the Europian History. Short biographies of some of the leaders of the *unitarian* movement in Europe, follows.

Michael Servetus (1511-1553):

Servetus was born in Spain, and was a son of a local judge. In 1517 when he was six years old Martin Luther started his revolt against the Roman Catholic Church. As a result Luther was excommunicated and he became a leader of the reformed religion. The movement spread like wild fire and even those who did not agree with Luther were forced to take notice of him.

In Spain Servetus was appauled that the Spanish Inquisition had bathed so many homes in blood, as they sought to root out all non Christians in a country with

a large settlement of Muslims and Jews. They were spared the sword only if they publicly confessed their faith to be in conformity with the formula of Trinity. Imagine therefore his excitement when upon reading the *Bible* he found that Trinity was nowhere a part of its teaching. Therefore he decided to tell the world the truth as he found it to be. According to this discovery if the Christians accept the Unitarian doctrine all strife between the Christians and the Muslims will end and both could live in peace. He was too young to realise that the mind of even the leaders of Reformation were hedged round with old prejudices beyond which they could not go. The inexperienced youth had his imagination fired with enthusiasm, that he would see that the new Protestant Churches would become Unitarian, and a world of toleration would become a possibility, based on One God — the Father of the family of mankind. Luther and Calvin, however, would have nothing to do with this doctrine. They feared that the Reformation would go too far. A number of ceremonies of the Catholic Church were abolished but they were afraid to rediscover the original Christian Faith, as it would have added to their difficulties. Indeed they took great pains to contain the reformed religion within the frame work of Catholic orthodoxy. Their quarrel was not so much with the theology of Rome as with its organisation, and particularly with the question as to who would rule the Church. They joined hands with the Catholic Church to protect the religion of Rome. All this was not fully grasped by the young Servetus.

His belief in Trinity was already shattered; his respect for Pope also disappeared when he saw the

crowning of Charles V by the Pope. Describing the event he writes "With my very eyes I saw him (the Pope) bourne with pomp, on the shoulders of the princes, and in the public streets adorned by the whole people kneeling, to such a point that those that succeeded even in kissing his feet or his shoes, deemed themselves very happy beyond the rest." He became convinced that this religion was not the religion of Jesus. His mind turned back once again towards the leaders of Reformation and he felt sure that if he brings the error of this dogma to their notice, they would abandon the belief in Trinity. This misconception cost him his life. He wrote series of letters but when he found that they produced no effect he wrote a book "On the Errors of Trinity" in 1531. In this book Servetus threw discretion to the winds and came out very boldly against Trinity. He writes "The philosophers have invented a third separate being truly and really distinct from the other two, which they call the third Person, or the Holy Spirit, and thus they have contrived an imaginary Trinity, three beings in one nature. But in reality three Gods, or one three fold God, are foisted upon us under the pretensce, and in the name of unity ...... For with them it is very easy, taking the words in their strict sense, for three beings to exist, which they say and yet strictly, simply, and really, so different or distinct yet one is born of another, and one is breathed out of the others, and yet all these three are shut up in one jar. Since I am unwilling, to misuse the word Persons, I shall call them the first being, the second being and the third being for in the scripture I find no other name for them...... Admitting therefore these three, which after their fashion they

call Persons, they freely admit a plurality of beings, a plurality of entities, a plurality of Essenses, a plurality of substances, and taking the word God strictly they will have a plurality of gods."

He continues to say "If this is so then why the Tritoites are blamed; who say that there are three Gods for they also contrive three Gods or one three fold one. These threefold Gods of theirs form one composite substance. And although some will not use the word implying that the three have been put together, yet they do use a word that they are constituted together, and that God is constituted out of three beings. It is clear therefore that they are Tritoites and we have a threefold God. We have become Atheists, men without any God. For as soon as we try to think about God, we are turn aside to three phantoms, so that no kind of unity remains in our conception. What else is being without God but being unable to think about God, when there is always present to our understanding a haunting kind of confusion of three beings, by which we are for ever deluded into supposing that we are thinking about God ...... They seem to be living in another world while they dream of such things for the kingdom of heaven knows none of this nonsense and it is in another way unknown to them, that scripture speaks of the Holy Spirit."

"How much this tradition of the Trinity has alas, alas! been a laughing stock of Mohammadons only God knows. The Jews also shrink from giving adherence to this fancy of ours, and laugh at our foolishness about the Trinity; and on account of its blasphemies, they do not believe that this is the Messiah promised in their Law. And not only the Mohammedons and the

Hebrews but the very beasts of the field, would make fun of us, did they grasp our fantastic notion, for all the workers of the Lord bless the One God."

"This most burning plague, therefore, was added and superimposed, as it were on the new gods which have recently come, which our fathers did not worship. And this plague of philosophy was brought upon us by the Greeks, for they above all men are most given to philosophy; and we hanging upon their lips, have become philosophers and they never understood the passages of the scriptures which they adduced with regard to this matter."

The book took the whole of Europe by storm. Within their living memory no one had ever written such a daring book. The result was that the Church hounded Servetus from place to place. Servetus was forced to change his name but he did not change his views. Calvin had organised a Church of his own. Servetus had a childlike faith in him who still was his hero. Calvin developed a deep hatred for this stripling young man for daring to teach theology to him. So he recoiled with shock and dismay at reading the book. The leaders of the Protestant movement feared that Protestantism might receive a set back if the views of this young enthusiast become known to the people. The reformers also feared stronger persecution from the Church if the Protestant doctrine deviated too far from the Catholic doctrine. Thus Servetus instead of converting the Protestants to his views, forced them to embrace the dogma of Trinity ever more zealously. Between 1532 and 1553 Servetus lived with an assumed name.

He continued to write to Calvin still hoping to win

him over to his views. This ever more incurred the wrath of Calvin. During this time Servetus wrote another book "The Restoration of Christianity." The result was that he was condemned both by the Catholic and the Protestant Churches. He still had hopes in Calvin. He went to Geneva and went to see him, still hoping that a meeting of minds was still possible. Calvin on his part handed him over to the Catholic Church and did his best to get him convicted. Servetus was found guilty of being a heretic and was burnt alive on 26th October, 1553 with his book tied to his waist.

The character of Servetus can be best illustrated by the glimpse we get of his behaviour before the Court that condemned him. The judgement runs as follows:-

"Servetus confesses that in his book he called believers in the Trinity, Trinitarians and Atheists. He called this Trinity a diabolical monster with three heads ...... He called the infant baptism invention of the devil and sorcery .. This entails the murder and ruin of many souls. More over he wrote a letter to one of the ministers in which along with other and numerous blasphamies, he declared, our evangilical religion to be without faith and without God, and that in place of God we have three headed Serbirus." Addressing Servetus the Court adds: "You had neither shame nor horror of setting yourself against the Divine Majesty of the Holy Trinity, and so you have obstinately tried to infect the world with your stinking heretical poison .... For these and other reasons desiring to purge the Church of God of such infections and cut off the rotten member .... we now in writing give final sentence and condemn you, Michael Servetus, to be bound and taken to Chapel and there attached to a

stake, and burned with your book to ashes. And so you shall finish your days and give example to others who would commit the like."

The people of Geneva were to remember him by erecting a great statue, not to Calvin but to the man he burnt alive. "To burn a man is not to prove a doctrine" says Castillo a follower of Servetus. For though Servetus is dead but his religion is still alive.

SCIANISM — A UNITARIAN MOVEMENT OF EUROPE

Lelio Francesco Maria Sozini

Lelio Sozini (1525-62) was a jurist whose legal studies led him to the researches in Hebrew and Biblical literature. In 1547 he came in contact with an Italian mystic named Camillo. This resulted in the opening of a new vista before him. He now felt that so far his mind was hedged round by the dos and donts erected by the Church. He suddenly had a new feeling of freedom not experienced before. He also developed a new meaning in life, a life which he wanted to devote to the search for truth.

At this time the fame of two other men attracted his attention. One was Servetus and the other was Calvin. Servetus had the courage to openly declare in favour of unitarianism and Calvin was a force to be reckoned within the Reformist circles of Europe.

Sozini decided to see Calvin first. To his utter dis-appointment he found Calvin to be as hide-bound as any Roman Catholic priest. The feeling soon changed into disgust when he discovered that Calvin himself helped to get Servetus arrested. Following the lead of Servetus and the inspiration of Camillo, Sozini began to ponder on all the doctrinal problems and gradually his enquiring mind led him to study the doctrine of Trinity. He returned to Zurich in 1559 and spent the last three years of this life in deep meditation and study. When he was 37 years old he died in 1562.

Fausto Paolo Sozini (1539-1604)

Lelio Sozini handed down to his nephew Fausto all that he had acquired during his short but useful life.

At the age of 23, young Fausto became an heir not only to the inheritence of his uncle but also to the spiritualism of Camillo and the learning of Servetus. His most precious legacy however was the number of manuscripts and exegitical notes left by his uncle.

He received his early education in Siena where he was born. On coming of age he visited Lyons and Geneva and returned to Italy in 1565. He went to Florence and entered the service of Isabella de Medici and received both position and honour from her hands. After her death he left Italy and settled in Basel. Here the young scholar soon attracted the attention of all those who were interested in the study of theology. He published a book for private circulation and that too anonymously, as it was very dangerous to openly differ from the teaching of the Church.

His book, however, reached the hands of Blandrata who was the Court physician in Poland. Blandrata had the courage, vision, ability, and ambition to free the mind of the people from the strangle-hold of the Church. The religious toleration of the rulers of Poland had made the country an attractive place for all those who wanted to have free discussion on religion and not follow the obtruse dogmatism of the Church. Blandrata invited Sozini to Poland who gladly accepted the offer. In this free and congenial atmosphere Sozini was at liberty to write in his own name without fearing the persecution of the Church. Though his person was safe, his property was confiscated in Italy. He married a Polish lady and severed all connections with his native land. The rulers of Poland did not believe in the doctrine of Trinity, but they were still groping in the dark as they did not know what steps should be taken to

produce a positive dogma. Here Sozini stepped in and filled the gap that gave a lot of satisfaction to the rulers and the people alike. The spiritualism of Camillo, the learning of Servetus and his uncle fused together in the mind of Sozini and he produced a literature that shook the very foundation of the Church. In anger the Church condemned him to be burnt alive but at the last moment it was decided to hand him over to the crowd who were told to throw him in the sea knowing full well that he could not swim. He was however saved from drowning and he died in 1604. In 1605 his writings were collected together in a book form. Since it was published in Rokow, it was popularly called Racovian Catechism. It was originally issued in the Polish language; then it was translated in almost all the languages of Europe. His school of theology was known as Socianism.

Harnack in his History of Dogma ranks Socianism alongwith Roman Catholicism and Protestantism as one of the three final stages of Christian Dogma. It is due to him that today the Unitarianism has acquired an entity of its own.

The Socian religion took Europe by storm and in 1638 brutal organised persecution started. The College at Rokow was suppressed and the followers of Sozini were deprived of all civil rights. In 1639 Catherene Vogal, wife of a jeweller in Poland, was burnt alive at the age of 80. Her crime was that she believed that God was one and that He was the creator of the visible and the invisible world and that God could not be conceived by human intellect. In 1658 the people were given an option either to accept Roman Catholicism or go in exile. Blandrata was forced to leave Poland and he

went to Hungary. Other Unitarians were dispersed throughout Europe and they continued to have a separate entity for a long time.

Racovian Catechism

Sozini struck at the very root of orthodox Christianity by denying the doctrine of atonement. Briefly speaking atonement means that man is born of sin due to the first sin of Adam, and Jesus by his crucification atones the sins of all those who take baptism and follow him. By denying this doctrine the authority of the Church was summarily set aside. To attain salvation not baptism but 'Right Reason' was needed and it was not necessary to follow blindly the Church. According to orthodox Christianity the Church is a religious fellowship, a society of divine origin founded by Christ through his atoning work for men. Only within its communion and by its office sinful men found the way to God. The Church was therefore considered to be more important and prior to the individual believer. Sozini denied all this. In his opinion man can have direct access to God without any intermediaries. So the Churchmen both Catholic and Protestants joined forces to fight Socianism.

Jesus

It was not very difficult to destroy the power of the Church; but the greatness of Sozini lies in producing a theology which was at once logical and yet based on Bible. According to this new brand of theology Jesus was truly a mortal man. He was born of a virgin. He was separated from all other men due to the holiness of his life. He was not God but he received inspira-

tion from God. Hence he had divine vision and divine power. He was sent by God with His supreme authority on an embassy to mankind. These views were supported by comprehensive citation with a confident exegis of the relevant passages of the scriptures. The subtle and able argument gave rational meaning to the word of Christ. Jesus was not the word made flesh. He was a man whose life in flesh achieved victory for himself over sin. He did not exist before the world came into existence. It was permissible to invoke the help of Jesus in prayer as long as he was not worshipped as God.

God—Nature

God is the supreme Lord of all. Omnipotence is not his only attribute, but rules every other attributes. There can be no question raised against God. The finite cannot be a measure of the infinite. Therefore, all human conceptions of the nature of God must be considered as inadequate grounds, on which to base a critical judgement about Him. God's will is free and bound by no law that human mind can formulate. His purpose and His will is hidden from human mind. God's dominion comprises a right and supreme authority to determine what so ever He may chose, in respect of us all and all other things. He can read our thoughts even though they may be hidden in the inner most recess of our hearts. He can at pleasure ordain laws and fix reward and punishment for the purity and lapses in thinking. Man is an individual personality, free in will, but impotent in fact.

God—Number

There can not be more than one being who possess

supreme domination over all things. To speak of three supreme persons is to speak irrationally. The essence of God is one not only in kind but also in number. It cannot in any way contain a plurality of persons, since an individual person is nothing else than an individual intelligent essence. Wherever there exist three numerical persons, there must necessarily in like manner be reckoned three individual essences. If it is affirmed that there is one numerical essence it must be held that there is one numerical person.

Reason

Two substances having opposite properties cannot combine into one person, and such properties are mortality and immortality; to have beginning, and to be without beginning; to be mutable and be immutable. Again two natures each of which is apt to constitute a separate person cannot be huddled into one person. For instead of one there if necessity arises two persons and consequently become two Christs, whom all men acknowledge one and his person one. The Church says that Christ is so constituted of a divine and human nature as a man is of body and soul. Sozini answers that in that case there is a wide difference in the belief which is that the two natures in Christ are so united that Christ is so constituted of a divine and human body. In a man they are so conjoined that a man is not soul nor body. For neither the soul nor the body separately constitute a person. But as is the divine nature by itself constitute a person, so must the human by itself of necessity also constitute a separate person.

It is also repugnant to the Scripture that Christ should have a divine nature. Firstly God created Jesus.

Secondly Scripture says that Jesus was a man. Thirdly whatever excellency Jesus had is testified by Scripture to be the gift of God. Fourthly Scripture most evidently shows that Jesus perpetually ascribe all the miracles not to himself or any divine nature of his own, but to the Father. Jesus himself confirmed the Divine Will.

To day in the Christian world there is a dominant feeling of sympathy for Socianism and the brutal way it was suppressed, and there is a definite reaction against Trinitarianism. To day thinking Christians stand out for Sozini and deny the divinity of Jesus and all that it implies.

Francis David

The great spokesman of Transylvanian Unitarianism was Francis David (1510-1579). Trained for the Catholic priesthood, he became successively a Lutheran, a Calvinist, and a Unitarian. So marked was his ability that he was elected superintendent of each Protestant confessions in which he held membership! Indeed, for many years the Transylvanian Unitarians were referred to as "of Francis David's religion."

David was an incomparable public speaker, one who, as a contemporary said of him, "seemed to have the Old and New Testaments at his tongue's end." He was influenced by the writings of Servetus and was an advocate of freedom of belief with each individual accountable only to God. The religious situation was ripe for a person of his talents for the Reformed Church had not yet adopted a fixed doctrine and there was room to think freely.

In 1566, on the recommendation of Blandrata, King John appointed David his court preacher. As

such David became spokesman for the Unitarian party in the national debates called by the king to clarify religious issues of the time.

The major debates during John's reign were at Gyualafehervat (pronounced gyoo-law-feh-hayr-var) in 1566 and 1568, and at Nagyvarad (nawdg-vah-radw) in 1569. They attracted the same attention that American presidential nominating conventions attract now, for religion then was politics and was as important to people as politics is today.

The first debate was inconclusive. The second, which immediately followed King John's decree of toleration, established Unitarianism as a popular faith and David as its champion. The third at Nagyvarad in 1569 was, in the judgement of one Hungarian historian, "the decisive debate" which produced the "final triumph of Unitarianism." Here are David's propositions which formed the basis of the debate.

The Trinity held by the Pope of Rome is really a belief in four or five Gods; one substance God, three separate persons each of whom are Gods, and one man Christ. According to Francis David God is only one, the Father from whom and by whom is everything, and who is above everything, who created everything through the word of his wisdom and the breath of his mouth. Outside of this God there is no other God, neither three, neither four, neither in substance, neither in persons, because the Scripture nowhere teaches anything about a tripple God.

The Scripture's God-son who was supposed to have been born of the substance of God from the beginning of eternity is nowhere mentioned, neither a God-son who would be the second person of the Trinity

descended from heaven and became flesh. This is only human invention and superstition and as such is to be discarded.

Jesus did not create himself; the Father gave him his eminence. The Father had him begotten by the Holy Spirit; the Father sanctified him and sent him into the world.

The relationship of Christ with God is only of a kind which God gave him, God remaining in his divine sovereignty above everyone else.

There is no difference in time before God; for God everything is present tense; but the Scriptures nowhere teach that Jesus would have been born from the beginning of eternity.

David summed up the debate afterward in these words: "I followed the line of Scripture but my opponents hid it in a bag, they turned light into darkness when they made three of the Father God and two of Christ. Their religion is self-contradictory to the extent that even they cannot present it as a whole. Nevertheless they will see that even against their will God will prove his truth."

In 1571 Unitarianism reached its zenith of popularity with almost five hundred congregations existing, and the Diet recognized it as one of four "received" religions (i.e. these protected by law). However, King John died in the same year, and with his tolerant spirit absent the Calvinists shortly condemned David for innovations and curtailed the freedom of the Unitarians. David died in prison in 1579, a religious martyr and a national hero. His conviction that "God is one!" has continued to burn in the hearts of Transylvanian and Hungarian Unitarians down to the present day.

John Biddle, the Father of Unitarianism in England

The teaching of Sozini gradually made its way in England. The Latin version of the Racovian Catechism was sent to England with a dedication to King James. A hangman burned it publicly in 1614. The book could be burnt, but its contents caught the fancy of the public. This is best illustrated by the opinion expressed by James Owen. He says "Do not look upon these things as things far off wherein you are little concerned, the evil is at the door; there is not a city, a town, scarce a village in England wherein some of the poison is not poured forth." It may be remembered that James Owen was commissioned by the Council Of State under Cromwell to rebut the teaching of Sozini.

The Unitarian view was expressed by William Chillingworth (1602-1644) who condemned "the mischief of creeds which led to the persecution, burning, cursing, damning of men for not subscribing to the words of men, as the word of God". Jermy Taylor and Milton were unanimous that 'the faithful pursuit of reason did not make a heretic. The mischief lay in the influences that perverted the will'.

Unitarianism began to spread very fast, but the orthodox element did not make a tame surrender, and did put up a strong resistance in support of the Trinitarian belief. In June 1640 the Conventions of Canterbury and York decided to prohibit 'the import, printing or circulation of Socian books'. Ministers were ordered not to preach the Socian doctrines, and any layman who accepted their faith was ordered to be excommunicated. A number of authors and thinkers denounced this decision but to no effect. The Parliament in 1948 made the denial of Trinity a capital offence. In 1652

the Racovian Catechism was printed in the English language at Amsterdam and immediately became popular in England. John Biddle (1615-1662) printed a book on Unitarianism in 1654 again in Amsterdam and it was widely read in England.

John Biddle took his M.A. degree from Oxford in 1641. He was appointed a teacher in St. Mary de Crypt. In his spare time he began to study theology, and began to doubt the truth of the doctrine of Trinity. For his view he was twice imprisoned.

At Gloucester he wrote a book "XII Arguments" against the belief of Trinity. In 1645 the manuscript of XII Arguments was seized and Biddle was imprisoned. Undaunted he reprinted the book in 1647. On 6 September of the same year the book was ordered to be burnt by the hangman. He published two other tracts and certainly would have been hanged for it; but he was saved by a number of independent members of the Parliament. At Staffordshire he helped to edit a new edition of Septuagent. He further published two catechisms for which he was summoned before the Parliament in 1654, and was again imprisoned and banished to Sicilly Isles.

The more he suffered the more convinced he became about the error of the prevailing religion, supported by the established Church.

As soon as he came out of the prison, he began to hold public meetings for interpreting scripture on the Anti-Trinitarian lines. These meetings developed into regular Unitarian worship. This never happened in England before. For these activities he was arrested again in 1662, and sent to prison where he died the same year not without the suspision of torture. Thus

ended the life of a brave man who defied the brute force of both the Church and the State.

Biddle had not only a logical mind but also the courage of his conviction. His book "XII Arguments" is a very good proof of this. As an example only two of his arguments are given below:-

> He that is distinguished from God is not God.
> The Holy Spirit is distinguished from God.
> Therefore the Holy Spirit is not God.

He further explains this syllogism as follows:-

The Major promise is quite clear in as much as if we say that the Holy Spirit is God and yet distinguished from God then it implies a contradiction.

The minor promise that the Holy Spirit is distinguished from God is confirmed by the whole current of scripture. The argument that the Holy Spirit is distinguished from God if it is taken personally and not essentially, is against all reasons.

1. First it is impossible for any man to distinguish the Person from the Essence of God, and not to frame two Beings or Things in his mind. Consequently he will be forced to the conclusion that there are two Gods.
2. If the Person be distinguished from the Essence of God the Person would be some Independent Thing. Therefore it would be either finite or infinite. If finite then God would be a finite thing since according to the Church every thing in God is God himself. So the conclusion is absured. If infinite then there will be two infinities in God, and consequently the two Gods which is more absured than the former argument.

3. Thirdly to speak of God taken impersonally is rediculous, as it is admitted by every one that God is the Name of a Person, who with absolute sovereignty rules over all .... None but a person can rule over others; therefore to take otherwise than personally is to take him otherwise than He is.

   The second syllogism is as under:-

   All that changes places is not God

   The Holy Spirit changes place

   Therefore the Holy Spirit is not God.

If God changes place then he would cease to be where he was before and begin to be where he was not before, which is against his Omnipresence, and His Deity. Therefore it was not God who came to Jesus but an Angel sustaining the Person in the Name of God.

In this connection it will be of interest to give a few lines from "Confession of Faith" by Biddle: to understand his faith and the way he preached "I believe that there is one most High God, Creator of Heaven, and Earth and the first Cause of all things and consequently the ultimate object of our Faith, and Worship. I believe that Jesus to the intent he might be our brother, and have a fellow feeling of our infirmities and so become more ready to help us. He has only human nature.

"He is subordinate to God. And he is not another God. There are not two Gods.

"The Holy Spirit is an Angel who due to his eminence and intimacy with God is singled out to carry his message."

The death of Biddle in 1662 and the Act of Uni-

formity prevented public worship according to Biddle but it continued as a school of thought and with added strength day by day. The use of force to bring back the people into the established Church won over many scholars to the religion of Sozini and Biddle. The conversion of Milton — the famous poet is a case in point. Sir Issac Newton had already declared in favour of Unitarianism. His successor William Whiston Lucasian, a professor at Cambridge was dismissed from Cambridge for holding Unitarian views.

The Unitarian movement in England received a very powerful support from Thomas Firmin (1630-95). He was a rich man devoted to the cause of Unitarianism. "The brief History of Unitarians also called Socians" was published mainly due to his support.

In 1689 the Toleration Act was passed, but it is interesting to note that even in the Toleration Act toleration was denied to those who did not accept Trinity. The Unitarians condemned the intolerance of the Toleration Act. In reply the Parliament found it necessary to condemn Unitarianism as an "obnoxious heresy" and the penalty for this crime was fixed at the loss of all civil rights and imprisonment for three years.

Once again the use of force produced quite different result from what was desired by the authors of these harsh enactments. A sign of the heated temper of the time was that a tract written by Locke had to be published anonymously. Locke began to study the teachings of the early disciples of Christ and found no justification for the belief of Trinity.

Thomas Emlyn (1663-1741).

He was a Presbyterian Minister in Dublin, Ireland.

As a preacher he was very popular, but after some time, some one noticed that he never mentioned Trinity either in his surmons or in prayer. He admitted that he believed in One God. Accordingly he was accused of being a heretic. He was arrested and put into prison. He had written a book on Unitarianism. It is called "An Humble Inquiry into the Scripture Account of Jesus Christ." The entire book is fundamentally based on the text in John 14.28 where Jesus says: "The Father is greater than I." Emlyn saught to establish Jesus as mediator between man and God. Thus in a subtle way he separated Jesus from God, and in so doing he demolished the idea of Trinity. He was immediately arrested and was found guilty "of writing and publishing an infamous and scandalous Bible declaring that Jesus Christ is not the Supreme God." He thus joined the distinguished saints who could dare to deny Trinity and support the faith of One and only One God.

In Quran there is no confusion about God. He is supreme and there is no one like Him. No one else is mentioned as God. Unfortunately it is not so in the Bible. Emlyn therefore tries to clear this confusion. God according to Emlyn "some times signified the most High, Perfect and Infinite Being, who is of Himself alone, and owes neither His Being nor his Authority, nor any thing else to another; and this is what is most commonly intended when we speak of God in ordinary Discourse, and Prayer, and Praise; we mean it of God in the most eminent sense."

Emlyn then goes on to show that in the Bible although the Word "God" is mentioned but the term is often used in a lower sense, as these 'gods' are persons who are invested with subordinate authority and

power in comparison with the Supreme Being. The proof is that 'Angels are styled as God (Psal 8, 5,) Magestrates are Gods (Exodus 22, 28, Psal 82, 1. John 10, 34, 35,) Sometimes a person is styled as God as Moses is twice called a God to Aaron and afterwards a God to Pharaoh and the Devil is also called the God of this World i.e. the Prince and mighty ruler of it; who by unjust userpation, and God's permission occupies this position. Now as he, who alone is God in the former sense, is infinitely above all these, so we find him distinguished from all others who are called Gods." To meet this difficulty Emlyn quoted Philo who describes the Supreme Being as 'not only God of men but God of Gods'. This is the highest and most glorious Epithet given to Him in the Old Testament, when it is designed to make a most magnificent mention of His Greatness and Glory.

Emlyn here tries to resolve the question in which of the two senses Christ is said to be God in the holy scriptures. He comes to the conclusion that Christ is an inferior character compared with the God of Gods. (vide 1. Cor. 8, 5.). Since Bible uses the term God for both superior and inferior beings, to meet this difficulty Emlyn asks a crucial question viz "Has Jesus Christ any God over him, who has greater Authority, and greater ability than himself, or not? The reply to this question will decide one way or the other the position of Jesus. If he has God above him then he is not absolutely supreme God. Three arguments are given in support.

(1) Jesus expressly speaks of another God.
(2) He accepts this God to be above or over himself.

(3) He asks for perfection since he lacks those super-eminent and infinite perfections which belong only to God — the Supreme Being.

The above three points have to be elaborated in a way that they are understood by the masses. It is wrong according to him to write about religion in ways that are not intelligible to them and yet it is expected that the people in general should believe in the dogma. So Emlyn elaborates the three arguments mentioned above.

First, Jesus speaks of another God distinct from himself. Several times we find him saying, My God My God of another (Mat 27. 46.) My God My God why hast thou forsaken me? (John 20. 17.) Surely he intended not say My Self my Self why hast thou forsaken me? This God was distinct from himself, as he declares in other places in John 8.42. where it is to be noted that he does not distinguished himself from him as the Father, but as God, and therefore, in all just construction, he cannot be supposed to be the self same God, from whom he distinguished himself.

Secondly, Jesus owns, not only another than himself to be God, but also that he is above or over himself, which is plainly intimated also by his Apostles. He himself loudly proclaims his subjection to the Father in many instances. In general, he declares his father to be greater than himself. He says he came not to do anything on his own, but only in his father's name and authority; he sought, not his own, but God's Glory. Nor made his own will, but God's rule. In such a posture of subjection he came down from heaven into this earth. Again, he owns his dependence upon his God, even for those things, which it is pretended belong to

him, as God, viz, the power of working miracles, of raising the dead, of executing universal judgement, of all which he says, 'of my own self I can do nothing'.

Thirdly Jesus disclaims those infinite perfections which belong only to the Supreme God of Gods. And it is most certain that, if he lacks one or any of these perfections that are essential to the Diety he is not God in the same sense. If we find him disclaiming the one, he cannot challenge the other, for to deny himself to have all Divine Perfections, or to deny himself to be the Infinite God is the same thing. Emlyn gives some instances for the proof of this point.

One great and peculiar Perfection of the Deity is absolute and underived Omnipotence. He who cannot work all miracles and do whatever he wills by himself can never be the Supreme Being, if he cannot do it without the help of another. He appears to be an imperfect defective being, comparatively, since he needs help and asks for additional strength from another than himself.

Now it is most evident that Jesus (whatever power he had) confesses again and again, that he had not infinite power by himself: "Of myself I can do nothing". He had been speaking of great miracles, viz. raising the dead, of executing universal judgement; he makes it quite clear, that men should know that his sufficiency for these things was of God. In the beginning he says: "The son can do nothing but what he sees the Father do". So in the middle he says the same thing. As if he could never too much inculcate, this great Truth, he adds towards the conclusion: "I can do nothing of myself" .... Surely this is not the Voice of God, but of man! The most High can receive

from none, He cannot be made more mighty or wise, because to absolute Perfection, there can be no addition. Since power in God is an essential Perfection, it follows that if it be derived, then so would be the essence or Being itself; which is blasphamy against the most High. To number him among dependent derivative beings will tantamount to 'Un-God' him. The supreme God indeed is only He who is the first Cause and absolute original of all.

Thomas Emlyn was aware that he will be misunderstood by a large number of Christians. In his defence he makes clear his Confession of Christianity by saying that he regards Jesus as his teacher, whom he admires and loves beyond father, mother or friends. He continues to say that "I know that Jesus loves nothing but Truth, and will never be offended with any one who stands by his words viz. that Father is greater than I, (John 14.28). In view of this, argues Emlyn, it will be dangerous to say: "God is not greater than Jesus."

Thomas Emlyn belongs to the galaxy of Saints who defied the powers that be, and suffered imprisonment, torture and even death, but they did not bow down before the might of the Church and State that combined their forces to crush them. Every case of persecution added to the popularity of their message, which was:

"There are not Three but One God".

Ten years later, in the Church of England, muffled unrest over the divinity of Christ exploded with the publication of Samuel Clarke's "Scripture Doctrine of The Trinity" (1712). He cited 1,251 passages of Scripture to prove that God the Father was supreme, and

Christ and the Holy spirit were subordinate. Later Clarke edited the Book of Common Prayer omiting the Athanasian Creed and other Trinitarian features.

Joseph Priestley (1733-1804)

Even when he was a student, Priestley began to doubt the truth of the fundamental dogma of the Christian Church i.e. Trinity. The more he studied the Bible the more convinced he was about his own views. History remembers him as a scientist, as he discovered Oxygen in 1774. Priestley, however, was more interested in religion than in physical science. Arius, Servetus, and Sozini left a profound impression on him. Like them he also came to the conclusion that the scriptures provided meagre support for the doctrine of Trinity and atonement. Primarily due to him the humanity of Jesus was affirmed, by all sections of Unitarians and in this they had full support of scriptures. They believed that the narratives of the birth of Jesus are inconsistant with one another. Jesus was believed to be a man constituted in all respect like other men, subject to same infirmities, the same ignorance, prejudices and frailities. He was chosen by God to introduce a moral dispensation into the world. He was instructed in the nature of his mission, and invested with miraculous power. Jesus was sent to reveal the great doctrine of future life, in which men would be rewarded according to their works and not by baptism alone. These views were not liked either by the Government or by the Church. The result was that Priestley was attacked by a mob and though he escaped alive but his house, library, laboratory and Church were burnt in Birmingham. He went to

America with Benjamin Franklin who had become his follower when he preached in London, and they opened Unitarian Churches in and around Philadelphia.

His main contribution to the English Unitarianism was a comprehensive argument, both historical and philosophical, drawn from Scripture and the Christian fathers, interpreted by reason, and rigorously applied to the religious and political problems of his day. "Absurdity supported by power", he wrote, "will never be able to stand its ground against the efforts of reason."

Of all Priestley's religious works, the most influential was his "History of the Corruptions of Christianity" in two volumes in which he sought to show that true Christianity, embodied in the beliefs of the primitive Church, was unitarian, and that all departures from that faith were corruptions. The book infuriated the orthodox and delighted the liberals in both England and America. It was publicly burnt in Holland. Here follows Priestley's own summary.

To consider the system (if it may be called a system) of Christianity, one would think it very little liable to corruption, or abuse. The great outline of it is that the universal parent of mankind commissioned Jesus Christ, to invite men to practise virtue, by the assurance of his mercy to the penitent, and of his purpose to raise to immortal life and happiness all the virtuous and the good.

Here is nothing that, any person could imagine, would lead to much subtle speculation, at least such as could excite animosity. The doctrine itself is so plain, that one would think the learned and the unlearned were upon a level with respect to it. And a person unacquainted with the state of things, at the time of

its promulgation would look in vain for any probable source of the monstrous corruptions and abuses which crept into the system afterwards. Jesus, however, and his apostles, foretold that there would be a great departure from the truth, and that something would arise in the Church altogether unlike the doctrine which they taught, and even subversive of it.

"In reality, however, the causes of the succeeding corruptions did then exist, and accordingly, without anything more than their natural operation, all the abuses rose to their full height; and what is more wonderful still, by the operation of natural causes also, we see the abuses gradually corrected, and Christianity recovering its primitive beauty and glory.

"The causes of corruptions were almost wholly contained in the established opinions of the heathen world, and especially the philosophical part of it, so that when those heathens embraced Christianity they mixed their former tenets and prejudices with it. Also, both Jews and heathens were so much scandalized at the idea of being disciples of a man who had been crucified as a common male factor, that Christians in general were sufficiently disposed to adopt any opinion that would most effectually wipe away this reproach.

"The opinion that the mental faculties of man belonging to a substance distinct from his body or brain, and of this invisible spiritual part, or soul, being capable of subsisting before and after its union to the body, which had taken the deepest root in all schools of philosophy, was wonderfully calculated to answer this purpose. For by this means Christians were enabled to give to the soul of Christ what rank they pleased in the heavenly region before he was born. On

this principle went the Gnostics, deriving their doctrine from the received oriental philosophy. Afterwards the philosophizing Christians went upon another principle, personifying the wisdom, or logos of God the Father, equal to God the Father himself.

But this was more Platonism, and therefore cannot be said to have been unnatural to their circumstances, though at length they came, in the natural progress of things, to believe that Christ was, in power and glory,

"The abuses of the positive institutions of Christianity, monstrous as they were, naturally arose from the opinion of the purifying and sanctifying virtues of rites and ceremonies, which was the very basis of all the worships of the heathens! and they were also similar to the abuses of the Jewish religion. We likewise see the rudiments of all the monkish austerities in the opinions and practices of the heathens, who thought to purify and exalt the soul by mascerating and mortifying the body.

"As to the abuses of the government of the Church, they are as easily accounted for as abuses in civil government; worldly minded men being always ready to lay hold of every opportunity of increasing their power; and in the dark ages too many circumstances concurred to give the Christian clergy peculiar advantages over the laity in this respect.

"Upon the whole, I flatter myself that, to an attentive reader of this work, it will appear, that the Corruption of Christianity, in every article of faith or practice, was the natural consequence of the circumstances in which it was promulgated; and also that its recovery from these corruptions is the natural consequence of different circumstances.

"To bring the whole (of opinions concerning Christ) into a short compass,

1. The General Council gave the Son the same nature with the Father,
2. Admitted the Holy Spirit into the Trinity,
3. Consigned to Christ a human soul in conjunction with the Logos,
4. Settled the hypothetical union of the divine and human nature of Christ, and
5. Affirmed, that in consequence of this union the two natures constituted only one person. It requires a pretty good memory to retain these distinctions, it being a business of words only, and ideas are not concerned in it."

Theophilus Lindsey

Theophilus Lindsey (1723-1808) was the organizer of the first Unitarian congregation in England. Using a reformed order of service based on Samuel Clarke's revision of sixty years earlier, and robbed without the traditional white surplice, Lindsey conducted the first service in an auction room on Essex Street, London, on April 17, 1774. It was attended by a large congregation including Benjamin Franklin and Joseph Priestley. Here is Lindsey's account of the occasion, contained in a letter to a friend the next day.

"You will be pleased to hear that every thing passed off very well yesterday; a large and much more respectable audience than I could have expected, who behaved with great decency and in general appeared, and many of them expressed themselves, to be much satisfied with the whole of the service. Some disturbance was apprehended, and forboded to me by great

names, but not the least movement of the kind. The only fault found with it, was that it was too small. From the impressions that seemed to be made, and the general seriousness and satisfaction, I am persuaded that this attempt will, through the divine blessing, be of singular usefulness. The contrast between ours and the church-service strikes every one. Forgive me for saying, that I should have blushed to have appeared in a white garment. No one seemed in the least to want it. I am happy not to be hampered with any thing, — but entirely satisfied with the whole of the service; a satisfaction never before known— I must again say it, and bless God for it, that we were enabled to being well. And we only desire to go on as through His blessing we have begun . . . ."

The formation of the Essex Street congregation soon inspired other Unitarian "chapels" to be built in Birmingham, Manchester, and other English cities. Ecclesiastical independence fostered doctrinal freedom, so that in 1790, in an address to the students of Oxford and Cambridge, Lindsey asserted the following "facts, clear and plain to every understanding . . . . . which all men, who believe the scriptures, sooner or later must bow down to and acknowledge." With these almost modern convictions, English Unitarianism entered its greatest age.

1. That there is ONE GOD, one single person, who is GOD, the sole creator and sovereign lord of all things;
2. That the holy JESUS was a man of the Jewish nation, the servant of this God, highly honoured and distinguished by Him; and,
3. That the SPIRIT OR HOLY SPIRIT, was not a

person, or intelligent being; but only the extraordinary power or gift of God, imparted (Acts 1, 2) to Jesus Christ himself, in his life-time; and afterwards, to the apostles, and many of the first christians, to empower them to preach and propagate the gospel with success; and

4. That this was the doctrine concerning God, and Christ, and the holy spirit, which was taught by the Apostles, and preached to Jews and heathens.

The Unitarian movement in England had a profound effect in America. It started as an off shoot of Calvinism; but by the 17th Century the different foundations gradually changed into religious covenants and emphasis was not so much on dogma. Thus the way was opened for gradual theological change. Charles Chauncy (1705-57) of Boston gave a definite direction to Unitarianism. Under James Freeman (1759-1835) the congregation of King's Chapel purged their Anglican Litergy of all references to the Trinity. This happened in 1785. On this date the first Unitarian Church came into existence in the New World. The doctrines of Priestley was openly printed and was freely distributed and was popular with the majority of the people. The result was that Unitarianism was accepted by all the ministers in Boston except one.

In 1803 Willian Ellery Channing (1780-1842) came to Boston and began his ministry which greatly influenced the Unitarian thought. In contrast with the Calvin doctrines of human depravity, the wrath of God, and the atoning sacrifice of Christ, Channing proclaimed 'one sublime idea' which he defined as the greatness of the soul, its union with God by spiritual likeness, its receptivity of His spirit, its

self forming power, its destination to inaffable and its immortality.' This was a refreshing change from the over emphasis on materialism of Priestley and it gave an spiritual colour to Unitarian movement. Its effect was both in England and America. Priestley was after all a physical scientist. His reasoning was sound but his outlook was materialistic. Channing elevated it to the sublime spiritual heights. His words made a deep impression on both sides of the Atlantic when he said "man's rational nature was from God". Reason and conscience were enthroned on the seat of judgement. He protested against every form of sectarian narrowness, denominational aggressiveness was foreign to his nature and this spirit was infused in the leaders of the movement which culminated in the founding of the Divinity School of Harvard University in 1861.

Its constitution says: "It being understood that every encouragement be given to the serious, impartial and unbiassed investigation of Christian truth and that no assent to the peculiarities of any denomination be required of either the students or professors or instructors." In 1825 the American Association was formed, the same year as was done in England. Ralph Waldo Emerson (1803-82) resigned the pulpit in Boston and the breach between the old the new thinking was complete. The religion of Jesus was proclaimed to be the love of God and service of man and this was an "absolute religion".

Let God Be True

There are a number of books written by Christian writers in support of Unitarianism. Such a booklet is published by The Watch Tower Society.

Some abstracts are taken from the above, as it is felt that it will be of interest to a student of Unitarianism in Christianity. It says: "Fundamental doctrine of so called "Christiandom" is that is known as the "Holy Trinity" ...... In the words of Athanasian Creed 'The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God". "Such a doctrine", the book says, "with its attempted explanation is very confusing. To excuse it with the word 'Mystery' is not satisfying, if one has in mind the apostle's words' God is not the author of confusion' (1. Cornithians 14:33) it is at once seen that the doctrine is not of God. Well,one may ask if God is not the author of this confusing doctrine, who is? "The origin of the trinity doctrine is traced back to the ancient Babylonians and Egyptians and other ancient mythologists. It will not be disputed by Jews and Christians that the ancient peoples worshipped demon gods and the nation of Israel was warned not to mingle with them because of this. It follows, then, that God was not the author of this doctrine. Two more interesting facts are that —

1. Tertullian living in the Second Century in Carthage Africa, introduced the term trinitas into Latin ecclesiastical writings, the term trinity not once being used in the inspired scriptures.
2. The doctrine of the trial was first introduced into Greek ecclesiastical writings by a clergyman named Theophilus also living in the Second Century.

"In the Fourth Century or (to be exact) in the years 325 a Council of clergymen met under the juris-

diction of the unbaptised Emperor Constantine at Nicaiea in Asia Minor and confirmed the doctrine. It thus came to be declared the doctrine of the religious organisation of Christendom and the clergy have ever held to this complicated doctrine. "When the clergy is asked by the followers as to how such a combination of three in one can possibly exist, they are obliged to answer: "That is a Mystery! Some will try to illustrate it by using triangles, trefoils, or images with three heads on neck. Nevertheless, sincere persons who want to know the true God and serve him find a bit difficult to love and worship a complicated, freakish looking, three in one can possibly exist, they are obliged to by stating that God made man in his own image; for certainly no one has seen a three headed human creature.........

"let us consider some of the verses of Bible:-

John 5.7. "For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are One". This is a glaring example of adding to God's word, though such adding is expressly condemned. In commenting on this text, a Greek scripture translator Benjamin Wilson, wrote in The Emphatic Diaglett: 'This text concerning the heavenly witness is not contained in any Greek manuscript, which was written earlier than fifteenth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin Fathers even when the subjects upon which they treated would naturally have led them to appeal to its authority. It is therefore evidently spurious. The trust-worthiness of this statement is bourne out by the fact that the modern translations (except Roman Catholic translations from Latin

versions) do not include the text.

"For the sake of argument, let us assume that God and Jesus are one in equality, power, and eternity, during the time Jesus was on this earth until he was baptised. Where then was the third person of the "trinity" the Holy Ghost? The trinitarians will state that they were all three in one throughout that period. But is it not true that the Bible states that at the time Jesus was baptised the spirit descended upon Jesus like a dove and immediately Jesus was led away by the spirit?' Trinitarians will say that all three persons of "trinity" were clearly in evidence on that occasion and will quote Mathews 2:16, 17. 'Jesus when he was baptised, went up straight way out of the water; and, Lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lightening upon him: and, lo, a voice from heaven, saying, this is my beloved son, in whom I am well pleased.

"However, the trinitarian teachers will have several embarrassing questions to answer on this text, such as, whose voice came from heaven, saying this is my beloved Son? Jesus' own voice? And where till then, had the 'Holy Ghost' or the holy spirit been, seeing that now it descended upon Jesus? And were not the heavens open to Jesus, if God, during the previous thirty years of his earthly sojourn? If he was God or a part of a trinity and equal in power, substance and eternity, with God, he would always have access to heavens. These and other equally embarrassing questions have convinced the clergy that it is far better to say that it is all a great mystery.

"Yes, it would be a mystery if the trinity doctrine were true. One of the most mysterious things is the

question; who ran the universe during the three days that Jesus was dead, and in the grave, or for that matter, during his thirty three on the earth while he was made a "little less than angels"? If Jesus was God then during Jesus' death God was dead and in the grave; what a wonderful opportunity for Satan to take complete control."

The Chapter concludes by asserting that "the doctrine of trinity was not conceived by Jesus or the early Christians. No where in the scriptures is even any mention made of a trinity. Therefore if as claimed, it is the 'central doctrine of Christian religion' it is passing strange that this complicated, confusing doctrine received no attention by Christ Jesus, by way of explaining or teaching. Stranger still that imperfect men living over a hundred years later should have the idea injected into their religion by pagans and should teach as scriptural truth."

Summing up the discussion it is concluded that

"No, there is no trinity."

VERACITY IN THE GOSPEL

"The speeches in the Fourth Gospel (even apart from the early messianic claim) are so different from those in the Synoptics, and so like the comments of the Fourth Evangelist himself, that both cannot be equally reliable as record of what Jesus said: Literary veracity in ancient times did not forbid, as it does now, the assignment of fictitious speeches to historical characters: the best ancient historians made a practice of composing and assigning such speeches in this way."**1** (C.J. Cadoux: The Life of Jesus. p. 16).

"GOSPELS PRODUCED TO MEET NEEDS"

"The Gospels were produced which clearly reflected the conception of the practical needs of the community for which they were written. In them the traditional material was used, but there was no hesitation in altering it or making additions

to it, or in leaving out what did not suit the writer's purpose.' (T.G. Tucker: The History of the Christians in the Light of Modern Knowledge, p. 320).

COPYIST'S VIEWS INTRODUCED INTO GOSPELS

"A copyist would sometimes put in not what was in the text, but what the thought ought to be in it. He would trust a fickle memory, or he would make the text accord with the views of the school to which he belonged. In addition to the versions and quotations from the Christian Fathers, nearly four thousand Greek MSS of the Testament, were known to exist. As a result, the variety of reading is considerable." (Prof. J.R. Dummelow: Commentary on the Holy Bible, p. 16).

WHO FOUNDED CHRISTIANITY?

"If by Christianity we understand faith in Christ as the heavenly Son of God, who did not belong to earthly humanity, but who lived in the Divine likeness and glory, who came down from Heaven to earth, who entered humanity and took upon himself a human form through a virgin, that he might make propitiation for men's sins by his own blood upon the Cross, who was then awakened from death and raised to the right hand of God, as the Lord of his own people, who believe in him, who hears their prayers, guards and leads them, who, moreover dwells and works personally in each of them, who will come again with the clouds of Heaven to Judge the world, who will cast down all the foes of God, and will bring his own people with him unto the home of heavenly light so that they may become like His glorified body—IF THIS IS CHRISTIANITY, THEN SUCH CHRISTIANITY WAS FOUNDED BY ST. PAUL AND NOT BY OUR LORD" (Jesus or Paul, p. 122)

(Dr. Annold Meyer, Professor of Theology, Zurich University).

The following Isiamic literature is available free of cost, for Universities, Colleges, Libraries, and Muslim Organisations:-

Islam our Choice.

Islam an Introduction.

Islam and Christianity.

The Gospel of Barnabas.

Qur'anic Foundations and Structure of Muslim Society.

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Habib Square, M. A. Jinnah Road,
KARACHI. Tele: 221971/75

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2. Al-Madina Trust,
81-B, Upper Tooting Road,
LONDON, S.W. 18 (U.K.)

3. Muslim Students Trust,
38, Mapesbury Road,
LONDON, N.W. 2-4JD
(U.K.)

4. A.H. ABDULLA,
P.O. Box. 81171,
MOMBASA. (KENYA).

5. Islamic Propagation Centre
47-48 Madrasa Arcade,
DURBAN—NATAL
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